Report

OF THE

Superintendent, Archæological Survey, Burma

FOR THE YEAR ENDING 31ST MARCH 1925

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1925

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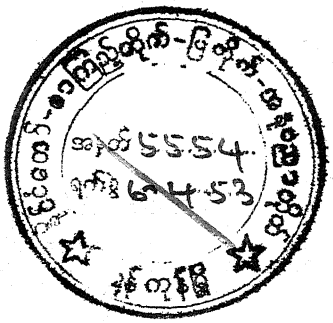

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GOVERNMENT OF BURMA

Finance and Revenue Department.

[MISCELLANEOUS.]

Extract from the Proceedings of the Government of Burma in the Finance and Revenue Department,—No. 179J25, dated the 6th August 1925.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year ending the 31st March 1925.

RESOLUTION.—His Excellency the Governor-in-Council orders that the Report be published.

By order of the Governor-in-Council.

W. BOOTH-GRAVELY,
Secretary to the Government of Burma,
Finance and Revenue Department.

Report

OF THE

Superintendent, Archæological Survey, Burma,

FOR THE YEAR ENDING 31ST MARCH 1925.

FIRST PART.

SECTION I.

Office Work, giving details of Programme carried out and of Programme proposed for the ensuing year.

1. The programme for the year under report consisted of the following item :—The continuation of the compilation of a monograph on the 550 terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan.

Programme for the past year and action taken with regard to it.

The letterpress of this item of work is completed, and is now being revised and made ready for the press ; it is hoped it may be issued during the next official year if sufficient funds can be found for the cost, which will be rather heavy, of reproducing the numerous plates which illustrate it.

Besides the above, the following works, which are not included in the programme above-mentioned, were undertaken and completed during the year under report :—

(1) The writing of the letterpress for an Archæological Memoir (No. 27) entitled "Pageant of King Mindon," containing fifteen plates illustrating the pageant of King Mindon leaving his palace at Mandalay to go to the Kyauktawgyi pagoda near the Mandalay Hill on the 16th of May 1865. This work contains fifteen plates in illustration of the text ; it is now being struck off in the Government of India Press, Calcutta.

(2) The Epigraphia Birmanica, Volume III, Part II, containing the Kalyani Inscriptions by Mr. C. O. Blagden is in the press and about to be issued.

2. As a programme for the year 1925-26, the Local Government has sanctioned the following items :—

(1) The revision of the letterpress of the monograph on the 550 terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan ; and

(2) The compilation of the history of architecture at Pagan, which will consist of a series of monographs on the principal temples.

SECTION II.

Tours and Inspection of Buildings and Sites.

Tours and Localities visited.

3. The following statement shows the time spent on each tour and the places visited by the Superintendent and the Honorary Archæological Officer for Arakan :—

Date.	Object of journey.	Number of days.
1924.	*Superintendent, Archaeological Survey.*	
20th to 24th November	To inspect the archæological buildings at Sagaing and Tada-U.	5
11th to 17th December	To inspect the archæological buildings at Pagan	7
1925.		
11th January to 4th February.	To examine the terra-cotta plaques with *Jātaka* scenes ornamenting the temples at Pagan.	25
14th February to 22nd March.	To conduct excavations and inspect archæological sites and buildings at Hmawza in the Prome District.	37
	Total ...	74
1924.	*Honorary Archaeological Officer for Arakan.*	
29th May to 3rd June	To inspect historical sites and monuments in the Akyab District.	6
12th to 14th October 18th to 20th October.	To inspect ancient monuments in the Akyab District and to search for historical records.	6
19th to 21st December 24th to 31st December.	To inspect historical sites and monuments in the Akyab District.	11
	Total ...	23

SECTION III.

Recommendations made during the year for Conservation or Excavation.

Withdrawal of Government contribution of Rs. 1,000 towards the maintenance of some monasteries in Mandalay.

4. In paragraph 7 at page 5 of the Annual Report of this Department for the year ending 31st March 1919, a reference is made to the appointment of two trustees to certain monasteries in Mandalay, with a Government subsidy of Rs. 1,000 a year made to the trustees for the maintenance of the buildings, subject to the approval of the Superintendent, Archæological Survey, being obtained to any repairs being carried out. As these buildings are of wood and tenanted and therefore in constant risk of being burned down, the Government of India now consider that they will not be justified in maintaining them out of Imperial revenues, and they have accordingly discontinued, with effect from the 1st April 1924, their annual contribution of Rs. 1,000 towards the maintenance of these buildings, which have in consequence been removed from the list of protected monuments in Burma (*vide* Schedule in paragraph 15, section IV of this report). It was, however, suggested that these monasteries might be maintained out of Provincial revenues should the Local Government think it necessary ; to discuss this matter a conference was held at Mandalay on the 30th of August 1924 ; it was then decided that the number of trustees should be increased to five and that arrangements for the maintenance and repairs to the buildings should be left entirely to them, reference to the Superintendent, Archæological Survey, being merely discretionary. The Local Government, however, considers that it is no longer concerned with the maintenance of the buildings and does not, therefore, propose to contribute in future towards the conservation of the said monasteries. The Governor in Council sanctioned a final grant of Rs. 1,000 during the year 1924-25. The trustees should in future endeavour to maintain these buildings by means of public subscriptions.

Transfer of control over the Pagoda and Museum Durwans at Pagan, and the revision of their pay.

5. In paragraph 6 at page 4 of my last Annual Report, reference is made to a proposal for transferring the eleven (nine Pagoda and two Museum) Durwans from the control of Civil Officers to that of the Public Works Department Officers, and for revising their pay from Rs. 12 (the pay of each of the ten Durwans) and Rs. 15 (the pay of the senior Museum Durwan) to a uniform scale of Rs. 15 rising by annual increments of annas 8 to Rs. 18 per mensem. The Local Government has sanctioned the proposed transfer of these Durwans, who have been taken over from the Civil Officers by the Public Works Department on the 18th August 1924. But the Local Government sanctioned the fixing, with

effect from the 1st August 1924, of the pay of Pagoda and Museum Durwans at Pagan, not at Rs. 15—½—18 as was first proposed, but at Rs. 14—¼—17 plus a good conduct allowance of Rs. 2 per mensem to men who have completed not less than five years' good service on Rs. 17 maximum. The good conduct allowance is to be sanctioned by the Local Government in each case, and is to be given to men whose service has been consistently satisfactory ; it is to be withdrawn if the recipient becomes slack and inefficient.

Proposed special repairs to *Pyatthats* on the walls of Fort Dufferin, Mandalay.

6. As pointed out in paragraph 13 at page 9 of my Annual Report for last year, some of the intermediate *pyatthats* on the walls of Fort Dufferin at Mandalay are in urgent need of repairs if they are to last any length of time. It is estimated that a sum of Rs. 48,820 will be required for these repairs to be carried out, and a sum of Rs. 6,000 has now been provided for the purpose in the proposed budget for the year 1925-26, as the first instalment (see item No. 27 in the statement given in paragraph 18 of this report).

Proposed special repairs to monuments at Ava.

7. The Watch Tower and Okkyaung at Ava are also in need of urgent repairs. The necessary special repairs to these monuments are estimated to cost Rs. 618 which has now been included in the proposed conservation budget for 1925-26 (*vide* item No. 28 in the statement given in paragraph 18 of this report).

Proposed repairs to monuments at Amarapura.

8. The Taungthaman Kyauktawgyi temple and King Bodawpaya's tomb are likewise in need of urgent repairs. An estimate has been prepared providing for repairs to put the Taungthaman Kyauktawgyi in a good state of preservation, amounting to Rs. 3,842 ; and a sum of Rs. 320 is necessary for the repairs to Bagyidaw's tomb. These two amounts have been included in the budget for 1925-26.

Withdrawal of Government contribution towards the upkeep of pagodas in the Tagaung Township.

9. There are four pagodas in the Tagaung Township, namely, Mosudaung pagoda at Maingdaing, the Paung-daw-U pagoda at Myadaung, the Zina-aunggya Shwebontha and the Shwezigôn pagodas at Tagaung. These pagodas do not present any particular architectural or historical features justifying any yearly expenditure for their maintenance. Rs. 240 was yearly funded for these four buildings and the amount made over to the trustees for the necessary weeding and minor repairs ; however, from information elicited by an enquiry made by this office, it does not appear that the work was regularly and carefully carried out. Under the circumstances the best course was to do away with the annual Government subsidy. Accordingly, I have omitted this item of expenditure from the budget proposed for 1925-26.

The monuments at Hmawza (old Prome).

10. There are three pagodas at Hmawza protected by Government. The wooden fence around the Lemyethna was in a somewhat bad state, and has been repaired. A rather big tree had rapidly grown near the top of the Bawbawgyi ; it was cut down and other plants on the building uprooted. Repairs were also carried out at the Bêbê pagoda.

Control of the Mandalay Palace Gardens.

11. At page 8 of my last Annual Report, paragraph 11, reference is made to the decision of the Government of India to place the gardens outside the Palace platform under the control of the Archæological Department, which has in its charge the garden on the Palace platform. During the year under Report, at the instance of Sir John Marshall, Director-General of Archæology, who considers that the outer gardens are immaterial to the preservation of the Palace buildings and that their maintenance should, as heretofore, remain under the care of the Cantonment authorities, the Government of India, after duly reconsidering the case, have now decided that, as those outer gardens do not form an integral part of the Palace complex : and as, in consequence, their maintenance by this Department is unnecessary, the area comprising these gardens shall revert to the management of the Cantonment authorities at Mandalay. As a result of this decision of the Government, the Mandalay Palace Gardens Committee, constituted in 1919, and consisting of eight members (*vide* paragraph 8, page 5 of Annual Report for 1919) to supervise the laying out and the improvements to the gardens, outer and inner, was found too large for the supervision of the inner garden, that is the one on the Palace platform. The Local Government have therefore abolished the above mentioned Committee ; as a substitute, they accepted the suggestion of the Superintendent, Archæological Survey, Burma, that the garden on the Palace platform should be managed in future by a committee of three :—

(i) Superintendent, Archæological Survey, Burma.
(ii) The Executive Engineer, Buildings and Roads, Mandalay Division.
(iii) Superintendent, Botanical Gardens, Maymyo.

Private enterprise in Conservation.

12. One Maung Htat, a merchant, and several elders of Sinwin Quarter, Pagan, applied for permission to gild the *sun-gôk* (or three-cornered part of a pagoda between the *sikbara* or tower and the *amlaka*) of the Mahabodi temple at Pagan, and also the *htis* and floral ornaments crowning the subsidiary small shrines at the top corners of the basements. Permission was granted on the following conditions :—(i) the elders should not do any repairs whatsoever to the building besides gilding the parts mentioned above ; (ii) no whitewash should be applied to any part of the temple ; (iii) all traces of scaffolding should be removed immediately after the work is over.

Permission refused to a *pôngyi* to repair a protected monument.

13. U Adissa, a *pôngyi* of Nyaungbinwin village, Tatkôn Railway-Station, Yamèthin District, applied to the Deputy Commissioner, Toungoo, for permission to collect subscriptions for the purpose of repairing the Sigôngyi pagoda in Danyawaddy Circle. The Deputy Commissioner referred to this office for advice in the matter as this pagoda is a protected monument. The reply given was that no permission could be given for such repairs, which are usually badly carried out, lest all traces of the antiquity of the building should be obliterated under the promiscuous application of mortar and by the love of everything new and modern of the Buddhist public in the way of so-called architecture.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Monuments.

Additions made to the List of Protected Monuments in Burma.

14. Under the provisions of section 3 (1) of the Ancient Monuments Preservation Act, 1904, His Excellency the Governor in Council was pleased to declare the monuments described in the schedule given below as "protected Monuments" within the meaning of the said Act (*vide* Government of Burma, Revenue Department Notifications No. 91, dated the 2nd July 1924, No. 123, dated the 27th August 1924, No. 22, dated the 17th January 1925 and No. 55, dated the 26th March 1925).

Schedule.

Serial No.	Name or description of Monument.	Situated in the		
		District.	Township.	Town or Village.
(1)	(2)	(3)	(4)	(5)
1	Inscription shed near the Tupayôn Pagoda.	Sagaing ...	Sagaing ...	Sagaing.
2	Inscription shed in the Court House Compound at Shwebo.	Shwebo ...	Shwebo ...	Shwebo.
3	Andaw Pagoda	Akyab ...	Mrohaung	Mrohaung.
4	Dukkanthein Temple ...	Do. ...	Do.	Do.
5	Ratanabon Pagoda	Do. ...	Do.	Do.
6	Shitthaung Pagoda ...	Myingyan	Pagan ...	Nyaung-U.
7	Thetkyamuni Pagoda ...	Do.	Do. ...	Do.
8	Kondawgyi Pagoda ...	Do.	Do. ...	Do.

Schedule—concld.

Serial No.	Name or description of Monument.	Situated in the		
		District.	Township.	Town or Village.
(1)	(2)	(3)	(4)	(5)
9	Pebingyaung Pagoda ...	Myingyan	Pagan ...	Pagan.
10	Shinbinthalyaung or the Recumbent Image of the Buddha within the precincts of the Shwesandaw Pagoda.	Do.	Do. ...	Do.
11	Patothamya Temple ...	Do.	Do. ...	Do.
12	Thandawgya Image ...	Do.	Do. ...	Do.
13	Kubyaukkyi Temple ...	Do.	Do. ...	Myinpagan.
14	Abeyadana Temple ...	Do.	Do. ...	Do.
15	Payathonzu Temple ...	Do.	Do. ...	Minnanthu.
16	Thambula Temple ...	Do.	Do. ...	Do.
17	Nandamanya Temple ...	Do.	Do. ...	Do.

Monuments removed from the List of Protected Monuments in Burma.

15. His Excellency the Governor in Council was pleased to remove the monuments described in the schedule given below from the list of "Protected Monuments" within the meaning of the Ancient Monuments Preservation Act 1904 (VII of 1904) (*vide* Government of Burma' Revenue Department Notifications Nos. 56, 57 and 58, dated the 10th June 1924).

Schedule.

Serial No.	Name or description of Monument.	Situated in the		
		District.	Township.	Town or Village.
(1)	(2)	(3)	(4)	(5)
1	Shwenandaw Kyaung ...	Mandalay	Mandalay	Mandalay.
2	Thudama Kyaung ...	Do.	Do.	Do.
3	Salin Monastery ...	Do.	Do.	Do.
4	Myadaung Kyaung or Queen's Monastery.	Do.	Do.	Do.
5	Sangyaung (two buildings) ...	Do.	Amarapura	Amarapura.
6	Sangyaung Monastery ...	Do.	Mandalay	Mandalay.
7	Sandamani Pagoda ...	Do.	Do.	Do.
8	Taiktaw Monastery ...	Do.	Do.	Do.

SECTION V.

Accounts of Detailed Surveys and Excavations.

Excavations at Hmawza.

16. During the year under report the Government of India allotted to Burma a sum of Rs. 750 for excavation work. Among the historical places in this province Hmawza abounds with mounds marking the sites of ancient structures. These mounds, if subjected to the spade, would, it was hoped, yield some interesting finds, and accordingly excavations were undertaken at several of them during the cold season. A detailed account of these excavations is given lower down.

SECTION VI.

Accounts of Conservation Works proposed, carried out or in progress and of expenditure incurred on them.

Sanctioned programme of archæological works for 1924-25.

17. The following is the sanctioned programme of Archæological works for 1924-25 :—

	Rs.
(1) Wages of Caretaker and necessary repairs to the old Portuguese Church at Syriam	240
(2) Annual repairs to the Palace Buildings at Mandalay ...	4,000
(3) Wages of Durwans looking after the Palace at Mandalay (undertaken departmentally)	3,000
(4) Annual repairs to *Pyatthats* on Fort Walls at Mandalay	4,000
(5) Annual repairs to Tawyagyaung Pagoda at Mandalay ...	100
(6) Annual repairs to Royal tombs at Mandalay and Amarapura	300 (−160)
(7) Annual repairs to Taungthaman Kyauktawgyi Pagoda at Amarapura	400 (−350)
(8) Annual repairs to Pangon and Shwedaik at Amarapura	100
(9) Clearing jungle around pagodas in the Kyaukse District	180
(10) Clearing jungle around pagodas at Tagaung in the Katha District	240
(11) Annual repairs to Tupayon Pagoda at Sagaing ...	135 (+43)
(12) Annual repairs to the inscription shed at Sagaing ...	70 (−43)
(13) Annual repairs to Okkyaung at Ava ...	350
(14) Annual repairs to Tazaung and Bell at Mingun ...	150 (+6)
15) Annual repairs to Sinbyume Pagoda at Mingun ...	240

	Rs.
(16) Annual repairs to Pondawpaya at Mingun ...	50 (−6)
(17) Annual repairs to Alaungpaya's tomb at Shwebo ...	150 (−125)
(18) Annual repairs to shed over the Inscription stone in Court House compound at Shwebo	50 (−39)
(19) Wages of Durwans for looking after pagodas at Pagan	2,172 (−400)
(20) Maintenance of pagodas at Pagan ...	3,500
(21) Annual repairs to Archæological buildings at Hmawza in the Prome District	300
(22) Annual repairs to Pali stone shed and old buoy at Pegu	40
(23) Special repairs to Tilominlo Pagoda at Pagan ...	3,000 (−130)
(24) Additions and alterations to Sulamani Pagoda at Pagan	1,000 (−123)
(25) Construction of Gardens on the Palace platform, Mandalay	13,850
(26) Government contribution towards repairs to the Shitthaung temple at Mrohaung undertaken by the Trustees (executed departmentally)	2,500
(27) Special repairs to *Pyatthats* on Fort Walls at Mandalay	4,000
(28) Constructing a temporary shed over the inscription stones at Pegu	1,125 (+16)
(29) Special repairs to Dhammayazika Pagoda at Pagan ...	8,000 (+1,500) (+130)
(30) Excavation charges at Hmawza in the Prome District (executed departmentally)	750
(31) Special repairs to Bodawpaya's tomb at Amarapura ...	(+510)
(32) Constructing an American wire fencing round the inscription shed at Sagaing	(+584)
Total ...	53,992 (+1,413)
Add 23 per cent. Public Works Department agency charges on Rs. 47,742 (+1,413) *i.e.*, Rs. 53,992 (+1,413)—Rs. 6,250, items Nos. 3, 26 and 30 above undertaken departmentally), being the cost of works undertaken through the Agency of the Public Works Department ...	10,981 (+325)
GRAND TOTAL ...	64,973 (+1,738)

Programme of works proposed for 1925-26.

18. The following are works proposed to be carried out during the year 1925-26 :—

	Rs.
(1) Wages of Caretaker and annual repairs to the old Portuguese Church at Syriam	240
(2) Annual repairs to the Palace Buildings at Mandalay	3,000

	Rs.
(3) Wages of Durwans looking after the Palace at Mandalay (to be executed departmentally)	3,000
(4) Annual Repairs to *Pyatthats* on Fort Walls at Mandalay	4,000
(5) Annual repairs to Tawyagyaung Pagoda at Mandalay ...	100
(6) Annual repairs to the Royal tombs at Mandalay and Amarapura	300
(7) Wages of Caretaker to the Taungthaman Kyauktawgyi Pagoda at Amarapura	168
(8) Annual repairs to Pangôn and Shwedaik at Amarapura	100
(9) Wages of Caretaker to Royal tombs and remains of Bodawpaya's Palace at Amarapura	168
(10) Clearing jungles around pagodas in the Kyauksè District	180
(11) Annual repairs to Tupayon Pagoda at Sagaing ...	135
(12) Annual repairs to the Inscription Shed at Sagaing ...	70
(13) Wages of Caretaker to the Tupayon Pagoda and Inscription Shed at Sagaing	168
(14) Annual repairs to Okkyaung at Ava	350
(15) Annual repairs to Tazaung and Bell at Mingun ...	150
(16) Annual repairs to Sinbyume Pagoda at Mingun ...	240
(17) Annual repairs to Pondawpaya at Mingun ...	50
(18) Annual repairs to Alaungpaya's Tomb at Shwebo ...	50
(19) Annual repairs to shed over the Inscription Stone in the Court House compound at Shwebo	50
(20) Wages of Durwans for looking after Pagodas at Pagan	1,800
(21) Maintenance of pagodas at Pagan	3,000
(22) Annual repairs to Archæological buildings at Hmawza	300
(23) Annual repairs to Pali Stone Shed and an old buoy at Pegu	40
(24) Special repairs to Dhammayazika Pagoda at Pagan ...	12,000
(25) Construction of Gardens on the Palace Platform and special repairs to the Palace buildings at Mandalay ...	16,000
(26) Government contribution towards repairs to Shitthaung Temple, etc., at Mrohaung to be undertaken by the Trustees (to be executed departmentally through the agency of the Trustees)	2,500
(27) Special repairs to *Pyatthats* on Fort Walls at Mandalay	6,000
(28) Special repairs to Okkyaung and Watch Tower at Ava	618
(29) Special repairs to Taungthaman Kyauktawgyi Pagoda at Amarapura	3,842
(30) Special repairs to Bagyidaw's Tomb at Amarapura ...	320
(31) Excavation charges (to be executed departmentally) ...	1,000
Total ...	59,939
Add 23 per cent. Public Works Department agency charges on Rs. 53,439 (*i.e.* Rs. 59,939—Rs. 6,500, items Nos. 3, 26 and 31 mentioned above) being the cost of works to be undertaken through the agency of Public Works Department	12,291
Reserve fund for unforeseen charges	2,470
GRAND TOTAL ...	74,700

The above sum of Rs. 59,939 includes Rs. 17,659 for annual charges for maintenance of works which have been restored or preserved, Rs. 30,500 for incomplete works in progress on the 31st March 1925, and Rs. 11,780 for new works proposed for execution during the year 1925-26.

The Director-General of Archæology in India has sanctioned an advance allotment of Rs. 23,000 to the Secretary to the Government of Burma, Finance and Revenue Department, to cover expenditure on special repairs and maintenance charges of ancient monuments in Burma, which are to be undertaken through the agency of the Public Works Department, and Rs. 1,000 to the Superintendent, Archæological Survey, Burma, to cover expenditure on special repairs and maintenance charges of ancient monuments in Burma to be undertaken departmentally. These sums are debitable to the grant which will be sanctioned by the Government of India for conservation works in Burma, during the year 1925-26.

SECTION VII.

Notices of the Subordinates and their Work and of the changes in Personnel.

Services of Subordinates.

19. It is difficult to write yearly of one's appreciation of a man without repeating oneself ; it will be sufficient to say that, as heretofore, Maung Mya, my Archæological Assistant's devotion and services are most highly appreciated[1]. Maung Ngwe Zin, Architectural Surveyor, has given great satisfaction by his steady, hard work and intelligent help.

Death has visited my small staff rather startlingly, and taken two good men away in just a little over two months. My photographer, Maung Po Oh, died suddenly at the end of January 1924, and Maung Gale my first clerk at the beginning of April 1925. Both were of long standing in this office and had rendered good and steadfast services. Maung Yin, Maung Po Oh's Assistant, was promoted to the latter's post and a new man, Maung Ba Tin, called in to take Maung Yin's place. Maung Gyi, second clerk, was appointed to the post left vacant by Maung Gale, and a new man, Maung Chit, called in to fill that of Maung Gyi.

Honorary Archæological Officer for Arakan.

20. As in former years, my thanks and high appreciation are due to Maung San Shwe Bu for his energy and the work done in Arakan.

[1] Orders from the Government of India to the effect that Maung Mya had been appointed Assistant Superintendent, were received after the above had been sent to press.

SECOND PART.

SECTION I.

Full Account of work of Restoration and Preservation of Important Buildings and Sites, of Excavations and Fresh Discoveries.

Conservation of Ancient Monuments at Pagan

21. The programme of conservation works for the year under report provided for the continuation of the special repairs to the Sulamani and Tilominlo temples and the commencement of the special repairs to the Dhammayazika Pagoda at Pagan. As already mentioned in paragraph 23 at page 15 of my last Annual Report, the special repairs to the Sulamani and Tilominlo temples were started in 1920-21, and the only work that remained on the 31st March 1924 to be done to the Sulamani was the drainage of the compound and that to the Tilominlo was the putting in proper repair of the west and half the south outer enclosure walls and portions of the gateways. These works were resumed and completed during the year under report. The compounds of both these temples have also been cleared of all *débris* and rubbish, and pathways laid out for visitors to the temples to go about them. The total expenditure on the Sulamani comes to Rs. 14,255 against the sanctioned estimate of Rs. 14,748 and that on the Tilominlo Rs. 40,483 against the sanctioned estimate of Rs. 45,707.

The work at the Dhammayazika Pagoda during the year under report consisted in putting in good repair the main shrine from the bell-shaped dome right up to the *Khayathi* or *amlaka* and one of the staircases. This work has been completed. The terraces supporting the dome will be taken in hand next official year. In removing the *débris* a small wooden image of Buddha was found among them. It has now been placed in the Museum at Pagan. The expenditure incurred on the work done at the Dhammayazika Pagoda during the year is given in Appendix C to this report.

Besides the special works mentioned above, annual repairs were as usual undertaken to such of the protected monuments at Pagan as were in need of them. The names of these monuments with the sums spent on their repairs are given in Appendix C to this report.

Conservation of the Palace and *Pyatthats* on Fort Walls, Mandalay.

22. The Palace at Mandalay has had its usual annual overhaul and earth-oiling. The Pakhangyi stone floor of the East and West Throne rooms, which had sunk in several places, was relaid over a 4½ inches lime concrete. The underground portions of many of the posts in the Glass Palace and Royal Pages room, which were found to be completely decayed, have been renewed. Patching with plaster and whitewashing was done to the walls of the Palace platform,

and necessary petty repairs were also undertaken to the walls and roofs of several buildings. Besides these annual repairs, special works were also undertaken to the Palace which consisted in providing Pakhangyi stone floor around the Glass Palace, Chief Queen Palace and Central Palace, and in making two pucca drains on the north and south sides of the Glass Palace. As regards the garden on the Palace platform, the arrangement of water supply for the lawns and shrubberies by the newly installed motor pump is reported to have been found quite satisfactory.

The *Pyatthats* on the Fort Walls have also received the attention due to them. The wood carvings of several *Pyatthats* that were found broken have been renewed, and those *Pyatthats* that were out of plumb have been straightened. The roofs of all the *Pyatthats* were earth-oiled, the vegetation around them was cleared, the ground levelled and proper drainage provided. These constitute the annual repairs to the *Pyatthats*; the special repair works consisted in providing concrete footings to the wooden posts of *Pyatthats* Nos. 25, 26, 28, 29 and 30, the underground portions of which were found to be rotten, in renewing the roof timbers of *Pyatthat* No. 30 at the north-west corner and in providing cross bracings to *Pyatthats* Nos. 12, 24, 36, and 48 over the four main gates.

Construction of an American wire fencing round the Inscription Shed at Sagaing.

23. In paragraph 11 at page 5 of my Annual Report for the year ending 31st March 1921, a reference is made to the need of an American wire fencing round the inscription shed at Sagaing. But I had not been able to find funds for this work previous to this year. During the latter funds were found and the work was promptly taken in hand. The proposed American wire fencing with re-inforced concrete posts has now been constructed round the said inscription shed. The total expenditure on this work amounts to Rs. 246 against the sanctioned estimate of Rs. 584 (see Appendix C to this report). The Executive Engineer in charge of this work reports that the great saving effected in this work is due partly to the fall in prices of cement and steel since the time the estimate was originally prepared and partly to the economy in the manufacture of re-inforced concrete posts departmentally.

Construction of a temporary shed over the Talaing Inscription Stones in the compound of the Shwegugyi Monastery at Payathonzu, Pegu.

24. A reference to paragraph 8 at page 4 of my Annual Report for the year ending 31st March 1922 will show that there are a number of Talaing Inscription stones which were removed from the jungle around the Shwegugyi and Ajapala temples at Zainganaing near Pegu and placed in the compound of the Shwegugyi monastery at Payathonzu, Pegu, in January 1921, and that since then I had intended to have a shed built over them in order to protect them from the evil effects of the

destructive climate of Lower Burma. To carry out this intention of mine, I could find funds only during the year under report, when the work was taken in hand. The construction of the shed has now been completed at a cost of Rs. 1,141, the estimate for the work being Rs. 1,125 (see Appendix C to this report).

Special repairs to Bodawpaya's Tomb at Amarapura.

25. The Tomb of King Bodawpaya at Amarapura underwent special repairs during the year. The work consisted in repairing the *Seindaung* (battlements), plastering the circuit wall, wherever necessary, clearing jungle and uprooting plants inside the compound as well as on the body of the monument, closing the holes found in the body of the monument with bricks and plaster, and whitewashing the whole. The expenditure incurred on the work is given in Appendix C to this report.

Conservation of the Shitthaung Temple at Mrohaung, Arakan.

26. The conservation of the Shitthaung temple at Mrohaung in Arakan was continued during the year with a further contribution of Rs. 2,500 made by the Government of India towards it. The repairs were undertaken by the trustees of the temple themselves from whom a report has been received to the following effect :—The northern entrance of the middle corridor has been repaired ; the four walls of the court yard were repaired according to their original design ; the holes found in the ceiling of the central dome above the large image have been closed up with cement and sand, and the first main gate of the temple has been put in a state of good repair. These works were started on the 13th March 1925, and the expenditure incurred on them by the end of that month comes to Rs. 503-12 leaving a balance of Rs. 1,996-4 out of the Government contribution. The trustees proposed to spend, during the ensuing year, the latter amount supplemented with whatever amount they may obtain from public subscription on the necessary repairs to the remaining parts of the temple and its appendages.

Conservation of Ancient Monuments at Ava and other places in Burma.

27. The conservation works at Ava, Mingun and other places in Burma not mentioned above are the annual maintenance works and consisted mainly in jungle clearing and uprooting plants and trees on and around the ancient monuments at each place and in undertaking other necessary minor repairs to them. The expenditure incurred on each building or group of buildings during the year is given in Appendix C to this report.

The thanks of this Department are due to the officers of the Public Works Department for the interest they have taken in the conservation of the monuments in their charge.

Excavations at Hmawza, Old Prome.

28. During the year under report, excavations were continued at Hmawza, Old Prome. I was there for this purpose from the 16th February to the 20th March 1925, and during that period, I excavated at nine different sites. A rough map showing these sites is given in Plate I.

A mound near Yahandakan Village.

The first site selected was a low mound near the Yahandakan (No. 1 in map, Plate I), which is situated about 350 feet to the south-east of that mound where I dug last year. Its extreme length, running east to west, measures 60 feet and its breadth 34 feet, its highest point above the surrounding ground being 5 feet. After clearing the jungle with which it was overgrown, a trench was dug across the centre starting at the eastern end ; trenches were also dug starting from the three other sides, all converging at the centre. On the east, after digging about 3 feet, bricks laid in courses were found a few inches below the surface of the mound ; a gang of workmen was told off to follow the brickwork, which was running north to south ; the foundation of this brickwork, which was found to be a wall, was found to be only about 2 feet below the level of the surrounding ground ; this wall was 1 foot in thickness and running for a distince of 7 feet towards the south, turned abruptly in a western direction. It was apparently part of a brick terrace enclosing the mound and only the foundation of which remained. In the course of uncovering this wall there were found traces of earthen funeral urns with a few nails ; but at the corner was discovered a well preserved urn of the ordinary type, that is, like a common waterpot, with the ashes and charred bones in it intact ; a large nail was found near it.

The brickwork on the south was not so distinct as the one just referred to ; the bricks there were not so well burned ; the wall had consequently collapsed and the bricks had to a large extent crumbled away. On the west a few bricks only were found which probably had formed part of the terrace on this side, but the latter seems to have crumbled away altogether ; there were found, however, two damaged earthenware funeral urns close to one another. Another urn was found intact near the centre of the mound. All these urns were invariably accompanied by bits of iron, such as nails or the blades of daggers. Although the urns discovered were not numerous, all evidences tend to show that this site was a burial mound and that it formed part of a larger cemetery. This conclusion is to a certain extent confirmed by the fact that, in a garden at one end of the Yahandakan village about 700 feet to the north-west of the above mound and 350 feet away from the mound where I dug last year, there were found urns very closely packed forming two or three layers placed one over the other ; again, in a shallow trench measuring $3' \times 15'$ were found 36 urns in a fair state of preservation, and many others that crumbled at the least touch. A peculiar feature of this burial place is that the urns had been buried just below the surface of the level ground and was unmarked by any traces of bricks or mound, as is usually the case.

The result of the excavations that have been conducted on the site of the ancient city of Srikshetra or Old Prome and of my examination of various spots and mounds during the past years tends to show that a large portion of this old site is covered with funeral mounds ; many urns have been and will still be probably found ; but there are also many other spots which may yield more interesting finds.

Burial customs of the Pyu who once inhabited Prome.

29. The people once inhabiting Old Prome, from the king downward, burned their dead and buried the ashes placed in earthen, stone or metallic urns, either in family vaults, lonely graves or cemeteries ; sometimes around the base of a pagoda or inside it ; there was always some iron object as nail, knife or dagger buried with the ashes. Short epitaphs, giving a few particulars regarding the deceased, are also engraved around the urns of important personages. Generally, the urn was embedded in a layer of white pebbles, or a layer of such pebbles was spread over it before it was covered up with earth.

A mound near Kinmungyon Village.

30. The next site selected for excavation was a mound in a field near Kinmungyon village which is situated close to the old city wall (No. 3 in map, Plate I). Tradition has nothing to say with regard to its history and the people are quite ignorant as to its antiquity. They were, however, led by treasure-hunters to believe that it contained a large hoard of treasure and were anxious, for this reason, that it should be dug into.

The mound was about 150 feet north to south by 75 feet east to west at the base, its height being about 14 feet. It was covered with broken bricks of very large size ; on a spot close to it on the east, there were found, in 1920, many heads of different animals modelled in terra-cotta ; on the top of the old city wall near which the mound is situated there were found big fragments of stone which were what remained of large Buddha images which from the technique of some well preserved parts appear to belong to the 9th—11th centuries. Again, on each side of the old city-gate close to the above, were found two fragments of a stone image which, from the distended abdomen, probably represented Jambhala ; these fragments also belonged to a period anterior to the XIth century A.D. The villagers also stated that some old symbolical coins had been found near the same site, but I have been unable to trace their whereabouts. All these facts led me to think that the mound was of some antiquity and that an excavation there might yield some valuable finds.

A shaft measuring 10 feet square was sunk from the top. For a depth of about 8 feet from the top bricks were found in layers, and intermixed with them were found terra-cotta votive tablets bearing effigies of the Buddha, a list of which is given below. The tablets themselves are of the ordinary type commonly found at Hmawza, but I

should like to make a mention of the special features of the figures represented on them, which have never been properly noticed before. As fig. 1, plate II, is given a photograph of one of these tablets. The central figure, Buddha, is seated in the *bhumisparśa mudra* with the left hand holding an alms bowl on its palm and placed in the lap and the right hand falling over the right knee with the fingers pointing towards the earth. The legs do not cross in the proper sense of the term and in the orthodox fashion but one is just placed over the other, *i.e.* the right leg is placed over the left whereby only the sole of the right foot is made visible [1]. The other feature is the shape of the stupas flanking the Buddha. Each is bulbous in shape or in the shape of a lotus bud. There has not yet been found any structural evidence of it now existing at Hmawza or in its neighbourhood, but some examples of it are found at Pagan. On the other hand it is interesting to note that such tablets do not exist at Pagan, and there is strong evidence to show that they were made at Hmawza. Consequently, it is quite possible that structural examples of that miniature stupa once existed at Hmawza, and that those now existing at Pagan were merely replicas of them. In the same shaft were found also fragments of terra-cotta tablets each bearing a standing figure wearing a *makuṭa* and having four hands with something held in each. But the figures are so much defaced that it is difficult to distinguish the objects in the hands, and therefore the figures themselves cannot be identified.

Trenches were dug also around the sides of the mound, and traces of square terraces enclosed within retaining walls were found on all sides. Altogether there were three terraces receding towards the top, the lowest being nearly 60 feet in length on one side, and the topmost or the third terrace 22 feet in length. Traces of an only staircase were found on the west side, that is on the side close to the old city wall. In the middle of the third terrace on the east side there was found a terra-cotta plaque in fragments depicting a pony with a rider. The rider is almost nude with only a loin-cloth and a sash passing round his body across his right shoulder. He wears a large pair of ear-rings and a head-dress like a broad and high cap and there is a halo at the back round the head. He is holding in his right hand the reins which form into a loop at the end, and is brandishing with the other hand an object which looks like a sword. He is striding across the pony's back with the leg—which is visible—tugged up with no trace of a saddle or a stirrup. Besides the sash and loin-cloth mentioned above, the rider appears to be wearing across the right shoulder and chest a very thin cloth which hangs loose

[1] This feature is common to the seated images of Buddha found in Southern India, Ceylon and Cambodia. The images of Buddha of the Mahamuni type in Arakan are also seated in the same posture, but those at Pagan are seated in the orthodox fashion, *i.e.*, with the legs crossed showing both soles as in the case of those found in Northern India. It may be added that most of the old images of Buddha that have hitherto been found at Hmawza are seated more or less in the same posture.

and falls into folds at his back, but no trace of that cloth is visible on his body. The pony appears to be treading clouds, and is beautifully delineated. Whom the rider represents it is not easy to ascertain, but from the halo at the back of his head, he either represents a Bodhisattva or a *deva* (fig. 2, plate II). However, our immediate interest is not in the personage whom the rider represents, but in the technique of the plaque. It is quite different from that noticed in the figures at Pagan ; and from the mode of its head-dress it may belong to an age earlier than the XIth century A.D., which also fixes the age of the mound in which it was discovered.

The above plaque measures 2 feet 3 inches square with a thickness of $3\frac{1}{2}$ inches ; bricks cut into the shape of a curve were also found, and each measures $2' 1'' \times 1' \times 3\frac{3}{4}''$.

Excavations at five other mounds.

31. Excavations were undertaken also at five other mounds : (1) Mound close to the north wall of the Palace site (No. 4 in Map, Plate I), (2) Mound close to the west wall of the Palace site (No. 5 in Map, Plate I), (3) and (4) Mounds near the Shwegyobinyo tank (Nos. 6 and 7 in Map, Plate I), and (5) Mound in a field near the Yahanda gate of the old city wall (No. 8 in Map, Plate I). No traces of any brickwork were found at the mound on the north of the Palace site, but inside a hollow, which probably once formed the relic chamber of a stupa, there were found many terra-cotta tablets bearing effigies of Buddha. The majority of them are in the shape of a banyan leaf, measuring about $4\frac{1}{4}$ inches by about $3\frac{1}{2}$ inches. On the obverse Buddha is seated cross-legged in the dharma-chakra mudra on a lotus throne, the back of which is ornamented with the usual lion-brackets. Surrounding the central figure round the rim of the tablet above the throne are stupa-shaped or flame-like objects. Below the throne, there is invariably a writing in three lines, which gives the well-known Buddhist formula : "Ye dharma hetu, etc." in a north Indian script, but the letters have become so much defaced that it is almost impossible to make out even a few letters having a connected sense. The reverse faces of most of them are plain except that they bear the mark of an impression of a leaf, on which they were pressed while in a wet state and dried. Four of them, however, were found to have each a writing in Pyu characters, which may be read as follows :—

(1) Sri pha : cho (3) ma : butda
(2) Pha : tra u (4) pha : ma :

In the present state of our knowledge of the Pyu language I am unable to suggest a rendering of any of the above readings. From the characters of the writing under the Buddha's throne and the form of the Pyu letters (which are somewhat ornamented) these tablets do not appear to be earlier than the 10th—12th centuries A.D.

At the mound close to the west wall of the Palace site (No. 5 in Map, Plate I), traces of brick structures, probably of Buddhist stupas, were found. From what can be made out from the remains that were unearthed there appear to be three distinct structures placed close to one another. They are in a row running north to south. The one on the south has a circular plinth measuring 10 feet 10 inches across ; and the one in the centre which is the largest of the three, is rectangular in plan, and measures nearly 14 feet × 24 feet, with the longer side running east to west. A rectangular chamber measuring 11 feet 3 inches × 5 feet 9 inches was unearthed close to the west side of the building, but there was found nothing inside it. The building on the north side also appears to be rectangular in plan, but traces of any wall on the east are missing and only a part of the foundation of the wall on the north remains. Here there were found many terra-cotta votive tablets and fragments of earthenware funeral urns. A list of them is given below. They are of the ordinary type and do not call for any comment, but they certainly prove that the site where they were found was a Buddhist stupa or temple. In addition to these, a stone *amlaka* measuring 9 inches in height and 9 inches in diameter at the base was also found close to the circular plinth on the south side. This *amlaka* was probably once crowning the stupa of which only the plinth now remains.

Mounds Nos. 3 and 4 near the Shwegyobinyo tank (Nos. 6 and 7 in Map, Plate I) did not yield any interesting results, and from the paucity of finds of any nature that might give a clue to the nature of the buildings which once occupied these sites, nothing definite can be said about them. The same thing may be said of the Mound No. 5 near the Yahanda gate of the old wall (No. 8 in Map, Plate I). These mounds were just a few feet in height above the natural surface of the ground and were not of any pretentious dimensions.

Hlan-hto-taung.

32. King Duttabaung, who founded Srīkshetra is said to have been a very powerful king. He was a *chakravartin* and was the possessor of a magic lance besides many other wonderful magical objects. When the time came for collecting tributes from various kings inhabiting the earth as far as the land of the *Asura* and *Nagas*, he would ascend the Hlan-hto-taung or "Lance-throwing-hill", and with the message tied to the lance, would throw it in the direction of the country from which the tribute was due. The lance would then fly through the air, and remain suspended above the head of the king. It was only on the latter doing obeisance to it that it would depart. Tradition points to a raised platform close to the old city wall to the west of the Mok-so-ma-kan (No. 9 in Map, Plate I), as that "lance-throwing-hill." It measures about 150 feet square, and is in two tiers, the upper tier being at the west end. Treasure hunters have been there, and traces of their digging for treasure were found at no less than three places. At one place, on the upper terrace of the mound, they turned up large pieces of laterite blocks with the hope of

finding, perhaps, some treasures that might be hidden underneath. At another place they had broken up into fragments a large stone image probably of Buddha ; and at the third place they had left exposed part of the foundation of a wall. I dug at the place where fragments of the stone image were found. These fragments had been so mutilated that I found it quite impossible to piece them together, but fortunately I discovered among them a piece on which there may still be seen part of the right leg and of the left foot which formed part of a seated image, probably of Buddha. The legs here do not seem to cross, but they seem to overlap, the right leg being placed above the left. As a result of my digging on the spot, I was rewarded with a part of a lotus throne in the same material as the fragments mentioned above, *i.e.* in soft sandstone of bluish colour. It is very beautifully carved in the form of a double lotus cushion with the leaves cut on it in bold relief, and measures $18\frac{1}{2}$ inches in length.

I dug also at the place where a portion of the foundation of a brick wall had been left exposed by the treasure-hunters. There I found a wall ornamented with mouldings and pilasters spaced a few feet one from the other, and when I closed the work for the season I found it to be 34 feet in length. The wall was still going on on both sides and though I made soundings at several places, I could not find where it ended. I expect to resume the work there in the course of the next cold weather. The wall seems to be rather extensive, and from the nature of the mound and the tradition attached to it, it would appear that we might expect to be able to find something interesting there.

General remarks.

33. From the above and from the results of the excavations made from time to time on the site of the old Srīkshetra City it would appear that, taking as a whole the results of any single year, it was rather disappointing, but putting them all together since the year 1907, when the first spade-work was done there, it will be apparent that we have made a great stride in the way of discoveries. More will be said on the results of the excavations there in Section II, which is given below.

List of Finds.

I.—Found at a Mound near Yahandakan Village.

(1) Four earthenware funeral urns, the largest of which measures 8 inches in height.

(2) Small iron nails and blades of daggers found among the charred bones and ashes in the above urns.

II.—Found in a Garden in the Yahandakan Village.

(1) Some iron nails and 36 earthenware funeral urns, the largest of which measures 7 inches in height and $8\frac{1}{2}$ inches in diameter at the top, and the smallest, $5'' \times 5\frac{1}{2}''$.

III.—Found at the Mound near Kinmungyon Village.

(1) Twenty-five terra-cotta votive tablets, each elliptical in shape. The largest and best preserved among them measures $4\frac{3}{4}'' \times 4''$. Buddha is represented on each seated cross-legged in the bhumisparśa mudra, and is flanked by stupas in the shape of lotus buds.

(2) One terra-cotta votive tablet, elliptical in shape, bearing a seated figure of Buddha in the ordinary attitude flanked by two other figures, probably Bodhisattvas. Very much defaced. Measures $2\frac{5}{8}'' \times 2\frac{1}{2}''$.

(3) A small earthenware vessel in the shape of a bowl placed on a stand. Height $2\frac{7}{8}$ inches.

(4) Two small lotah-shaped earthenware vessels.

(5) Fragments of terra-cotta plaques. The best preserved of them bears the figure of a man riding on a pony. Measures 15 inches square and $4\frac{1}{2}$ inches thick.

(6) Four terra-cotta votive tablets, all broken with the lower parts missing. The best preserved among them bears a standing figure wearing a makuṭa and having four hands with something held in each, but these objects are so weathered that they cannot be identified ; measures $2\frac{1}{2}$ inches in height.

(7) Three ornamental bricks, each cut in the shape of a curve. Each measures 2 feet 1 inch in length, 1 foot in breadth at the base, and $3\frac{3}{4}$ inches in thickness.

IV.—Found at a Mound on the North of the Palace Site.

(1) Eighty terra-cotta votive tablets, some of which are only fragments, and the rest in a fair state of preservation. The largest and best preserved among them measures $4\frac{1}{4}'' \times 3\frac{1}{2}''$. On the obverse face, Buddha seated cross-legged in the dharma-chakra mudra on a lotus throne, the back of which is ornamented with the usual lion brackets. Below the throne an inscription of three lines very much defaced. The reverse bears the mark of an impression of a leaf, otherwise plain. Four of them, however, bear writings in Pyu characters (see paragraph 31, page 18).

V.—Found at a Mound near the West Wall of the Palace Site.

(1) Oval-shaped terra-cotta votive tablets.

(2) A stone *amlaka* in the shape of a cone measuring 9 inches in height and 9 inches in diameter at base.

(3) Fragments of earthenware vessels.

(4) Seventeen terra-cotta votive tablets, each bearing a figure of Buddha seated cross-legged in the dharma-chakra mudra on a lotus throne with back and flanked by two lotus-bud shaped stupas resting on lotus flowers. Oval-shaped and the largest of them measures $3\frac{3}{4}'' \times 3''$.

VI.—Found at the Hlan-hlo-taung.

(1) Four fragments of a large stone image of Buddha.
(2) Part of a lotus throne ; measures $23'' \times 11\frac{1}{2}'' \times 5''$.

Notes on places visited during the year.

34. During the year under report I visited Sagaing, Tada-u, Pagan and Hmawza. At Sagaing I visited the Kaung-hmudaw pagoda and met there some of its Trustees. There is an inscription stone on the platform, which gives a history of the pagoda, and inside a building outside the platform there was found a fine standing image of Sakra. It is recorded that the enclosure walls, which are in bricks plastered over, of the pagoda were once covered with paintings illustrating scenes from the Jatakas, and that there was attached to each scene a legend in several languages, probably Pali, Burmese and Talaing. But no traces of these paintings and legends can now be seen. It is also recorded that near each entrance into the pagoda precincts there was a cluster of fine wooden monasteries dedicated to the King's preceptors, but these monasteries also have disappeared, and there remain only a few traces of the wood carvings of those days (about the middle of the 17th century) on the pagoda platform. The porch over the south entrance into the pagoda is provided with a doorway, and the door, which is wooden, is covered with very fine carvings. Such pieces of carvings which form a connecting link between the old and new work in Burma are getting very rare now, and I pointed this out to the trustees, who very kindly undertook to see that that particular door would be taken care of. Another link which may be considered as a direct lineal descendant of Pagan art may be noticed in the glazed flat tiles covering the roofs of two wooden halls on the pagoda platform. These halls were built by the Chief Queens of King Mindon (1853—1878), but the tiles belonged originally to the rows of wooden sheds built along the enclosure walls. At my request the trustees very kindly gave me a few of these tiles, to be eventually deposited in the Museum, Pagan.

From Sagaing I crossed over to Tada-u *viâ* Ava. Tada-u has become known in Burmese annals from the fact of its being situated at the head of a bridge crossing a stream running between the two old sites of Panya and Ava. It is said that this bridge was first built by Maung Oh, the brother of the well-known Nanmadaw Me Nu, the Chief Queen of King Bagyidaw (1819—1837). But there are traces to show that it had been in existence long before his time. The brick

approach to the bridge on the Tada-u side was built in a series of arches of the Pagan style, and the name Tada-u (bridge head) is mentioned in the history of the Mingalazedi Pagoda, which was built at Tada-u by King Mingaung II in 1496 A.D. The latter at least shows that there had been a bridge already of a more or less permanent nature, and Maung Oh must have repaired and extended it.

About one mile and a half to the south of Tada-u, there is still a village known as Panya, called after the old city founded by Thihathu in 1312 A.D. There may still be seen some vestiges of the old city in the remains of its walls, pagodas and other ruins. On one side of the road there may be seen a row of ruined temples which are in the Pagan style. They are three in number, the largest in the centre being known as Einya-gyaung Temple. It was built by King Uzana in 1340 A.D. Uzana was the son of Kyawzwa, King of Pagan. When the latter was dethroned and killed by the three Shan brothers, his queen, who was then betrothed to Thihathu, was already big with child for three months. That child was Uzana. He belonged, on the maternal side, to the Pagan dynasty, and he evidently tried to revive Pagan architecture at Panya when he became King in 1322 A.D. The base of the temple on the south side was ornamented with glazed tiles illustrating the Jataka scenes ; only a few now remain. All these temples are now in ruins, buried in their *débris*.

While I was at Pagan, which I visited principally in connection with my work on the Petleik plaques, I succeeded in removing to the Museum there many old and interesting stone and wooden figures that were found lying on the floor in old and ruined temples. These interesting figures were in imminent danger of being covered up with *débris* or damaged by the bricks that are falling down from the roofs and walls above them.

The results of my visit to Hmawza during the year under report are given elsewhere in the same report (paragraphs 28—33).

SECTION II.

The Epigraphical, Numismatic, Exploratory and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the General Archæological Report.)

New inscriptions discovered during the year.

35. As Appendix G (1) there is given a list of new inscriptions discovered during the year under report. There are 16 of them, the most important of which has been noticed above. Among the rest mention may be made of an inscription, a photograph of which

was forwarded to this office by Mr. H. C. Noyce of Mandalay for decipherment and translation (No. 9 in the Appendix). It consists of 11 lines, and records the building probably of a pagoda and dedication of slaves thereto ; two dates are mentioned in it : 585 sakaraj (1223 A.D.) in which year the foundations of the building were laid and relics were enshrined in it, and 590 sakaraj (1228 A.D.) when slaves were dedicated to it. No mention is made in it of the name of the building or of the founder, and as it is not known where that inscription was found, much of the value of that record is now lost. The photograph originally belonged to a friend of Mr. Noyce, who is now in England and with whom Mr. Noyce is communicating on the subject. Mention may be also made of the inscription bearing date 696 B.E. (1334 A.D.). It records the making by a monk of a seated image of Buddha placed in the northern porch of the Thatbyinnyu Pagoda, Pagan. Such documents giving the dates of the making of images are rare, and they will be very useful for the history of art at Pagan.

New coins discovered during the year.

36. While digging to lay the foundations of a building within the precincts of the jail at Insein, the convicts found some old symbolical coins, Appendix G II (Nos. 1—37). They are all of the same type, and each bears on the obverse face a *sankha* or conch-shell within a border of round dots placed between two circles. On the reverse, there are two chaitya-like triangular objects, one being placed above the other. In the centre and above the apex of each of these two triangles, there is a round dot, and the bases of the triangles are joined to one another by two curved lines. They are flanked by two cobra-like objects standing on a common base—a thick line, and there may be noticed a cross with round dots placed between the arms, which probably stands for a swastika,. an altar, and some other symbols which in the present instance are not very distinct. In other coins of similar type these symbols stand for the sun and the moon. These coins may be very old, and with the exception of the conch-shell on the obverse face, some of the symbols on the reverse face bear a close resemblance to those on the reverse face of some of the coins of the Chandra Kings of Arakan shown in Plate II of Phayre's Coins of Arakan. It is interesting to note that while the bull Nandi assumes an important position on the coins of the Chandra Kings, the conch-shell, one of the attributes of Vishnu, takes its place on the above coins.

To the coin-cabinet of this office Mr. Taw Sein Ko, C.I.E., I.S.O., late Superintendent of Archæological Survey, Burma, presented a coin, which was said to have been found in an old pagoda at Bhamo. This coin, according to Rai Bahadur Ram Prasad Chandra, Archæological Superintendent, Indian Museum, Calcutta, who kindly classified it for this office, is a coin of Rudra Simha of Assam, and is dated Saka 1622—

1700 A.D., and in connexion with this Mr. Taw Sein Ko writes as follows :—

" In the 18th century, before Alompra marched down to Pegu to fight the Talaings, he visited the upper reaches of the Irrawaddy in order to form alliances with the *Sawbwas* of Momeik, Bhamo, Mogaung and Mohnyin. The coin shows that, at the beginning of that century, there was a friendly intercourse between the Raja of Assam and the *Sawbwa* of Bhamo. The former was an Ahom or Hinduized Shan, and would naturally entertain feelings of friendship towards the Shan Chiefs of Northern Burma."

Writings on some old stone images of Buddha found at Pagan.

37. To secure their safety, I removed some ancient sculptures which were found in some old and ruined temples at Pagan to the local Museum.

Among these were four seated images of Buddha, each carved in bold relief in stone, with a slab as a background, and bearing a line of writing in Burmese. On stylistic grounds these images are among the oldest that have been found at Pagan, that is to say, they are of the same type as the sculptures in the Ananda temple, the photographs of some of which are reproduced in plates XXXI—XXXVII of Archæological Survey of India, Annual Report, 1913-14 ; that is, they belong to the later part of the XIth century, at which period the Ananda was erected by King Kyanzittha. Three of these sculptures were removed from the Kubyaukgyi temple, Pagan, which is included in the list of monuments built by Kyanzittha (1084—1112). The writing on one of these three is not distinct, but those on the other two read as follows :—

(1) ငါဝါ(ဒ်)ပုရှိ—ṅā pāṅ purhā

(2) ငါပုတ်(ဒဟာ)—ṅā put (dahā)

They are engraved each at the rim of the slab at the back of the image. The other, or fourth, image was found in a small ruined temple near the Ananda temple ; the writing on it is on the back of the slab and reads :

(3) ငါ၌ဖိုင်ဿာငါဂ(ဂ်)ည်—pānphāy sā ṅā (r) eñ

In the above may be included another short inscription, also in Burmese, found on a terra-cotta plaque which originally belonged to the Ananda and is now placed in the Museum, Pagan. The plaque was found among the collection of U Seinda, a venerable monk residing in a monastery near the Ananda ; it was removed to the Museum with his kind permission. The inscription reads as follows :

(4) ပါ၌ပုဿာ(ခ)ဝ်တ်—pānpu sā (kha) ṅ pak. The first three inscriptions contain most probably the names of the donors of the images to the temple ; for although the king built the temple, it was customary to allow the queens, princes and princesses, officials and commoners, to contribute according to their means bricks, sculptures, etc., so that the King

and the others might mutually share in the merit of one another. The first inscription means : "the Buddha of ṅa Pan", that is, the image of Buddha offered by ṅa Pan. The second is merely a name : "Gna Put (dahā) ", and it is to be understood that this individual was the donor of this particular image. No. 3—"ṅa Reñ, the smith's son", that is, ṅa Reñ, the son of the smith, had the image made and presented it to the temple. No. 4—"Khaṅ-pak, the son of the sculptor" ; by which is to be understood that Khaṅ-pak donated the statue to the temple ; in this case, the image was probably made by the donator himself, as at that time, trades and crafts descended regularly from father to son.

In Plate III, fig. 1, is reproduced the image of Buddha on which the inscription of No. 3 above is inscribed ; it resembles very closely the figures from the Kubyaukkyi and may be taken also as a representative of them. A glance at the figure will show that it has very pronounced Indian features. The artists who made these images, notwithstanding their Burmese names, were probably Indians or descendants, by Burmese women, of Indians ; artists from India were rather numerous at that time at the Burmese capital. Even at the present day, many Indians, old residents in the country or born in it, and Zerbadis have, besides their native name, a Burmese one.

Sculptures of Old Prome.

38. As a result of excavations and explorations that were conducted on the site of this old city during the year under report and the years previous to it, there have been found sufficient proofs in the way of sculptures to show that there existed at Old Prome a school of art much older than that at Pagan. It has not yet been found possible for the images discovered at Prome to be arranged in any chronological order, but on stylistic grounds some of the oldest figures may be ascribed to the 6th or 7th century, in some cases perhaps a little earlier, whereas, on the testimony of old written records and the evidence of the numerous images found there, sculptural art of merit in Pagan did not begin much before the XIth century.

As an example of the old art at Prome I reproduce as fig. 2, Plate III, a seated image of Buddha found in the Lemyethna temple.* It is seated on a lotus throne with the feet, not the legs, crossing each other, thus showing the sole of only one foot, that is the right foot which is placed just above the other, instead of both soles. The left hand is placed in the lap, but the right hand, instead of being placed over the right leg with the fingers pointing to the earth and the palm inward, is stretched out and placed over the right knee. These are features common to many old sculptures at Prome, but never found in any other place in Burma ; this style, then, is peculiar to Old Prome. That the former feature, *i.e.*, the feet but not the legs crossing each

* Figures which may be contemporaneous with this image were found also in the year under report, but they were in fragments and not fit for reproduction.

other, is in itself a proof of antiquity, may be inferred from the fact that this feature is common to many images of the Buddha carved on the railing of the Amarāvatī Stupa in Southern India, which has been assigned to the 2nd century B.C. to 2nd century A.D.*. A series of sculptures evolved from the above which, for our present purpose, may be placed in the 6th or 7th century A.D., down to the XIth—XIIth century, may be traced at Old Prome. The school of sculpture at this latter place was influenced mostly by South India ; the School at Pagan, on the other hand, bears strong evidence of Eastern Indian influences.

Archæological Finds.

Tombstone of Chevalier Milard found near Ngayabya Village, Tada-u Township.

39. During the year under report U Ka, B.A., Subdivisional Officer, Sagaing, found a tombstone almost buried in the ground at a place about 200 yards to the east of Ngayabya village, Tada-u Township. He had the stone dug up and washed, and found it to be the tombstone of Chevalier Milard. It bears two inscriptions, one in Latin and the other in Burmese. The right hand top corner of the tombstone is missing. The inscriptions as read by U Ka are as follows :—

HIC JACET.
PETR US MILARD GA
EX CAPTIVO BELLI REGIB
ACCEPTUS PRÆSBITERIUM
ET CIMITERIUM ÆCCLESIÆ
CONSTRUXIT
A REGE GALLIÆ CENTURIO
ELECTUS, MORITUR ANNO
MDCCLXXVIII ÆTATIS SUÆXLII

ပရဝိသစ်အာ မှိုပေတာလူမိသတ်ပျာင်သစ်ရှင်ဘရင်အမှုထံသင်
ဘောနှင့်လွှည့်ထည်သွားရမည် ခန့်ထားချွင့်သွားထည့်တွင် ထုရားထိုးခြ
ထဝ်အလောင်းမင်းတရားကြီးထုရားဟံသာဝတီက်ထိမ်းရုံးတော်မှုသည့်
ဆွက်တော်၌ ၁၁၁၇ခုနှစ်
ဖြစ်တော်မြတ်အောံထို့ရော်၍ထိုးတော်အလောင်းမင်းတရားကြီး
ထုရားဘကြီး
တော်ထုရားဆွက်တော်ဟံသာဝတီ။ယိုးဒယား။ကသည်းမှစ၍အ ရပ်
ရပ်အပ္ပ.
တော်ပေါ်ထွက်သမျှကို။ထံ ရွက်ရသည်နှင့်ထုရားခမည်းတော်ဆင်ဖြူ
ရှင်ထုရား။

* Burgess—"The Buddhist Stupas of Amarāvatī and Jaggayyapeta."

ဖြတ်ထေဝ်ထက်တေဝ်စောင့်ထုလားဗိုအရောခန့်ထားတေဝ်မှု၍ရောဖ
သဒရံတွဲအမ
ညှန့်ထပတ်ဖြိုကို၊အသနားထော်ဖြတ်ခံရသည်။ဂုင်းနေ့ဝံရောဖသာ၏
ကျော်ထင်၊ဂုင်းဒေ
နာတ်သီရိရောဖထူရကျော်ထင်၊တွဲအမည်များထိုသနားတော်ဖြတ်ခံ
ရသည်တုရေားဇ္ဈာလ
က်ထက်ထော်၊သက်တော်စောင့်ထုလားဗိုအရောထပ်၍ခန့်ထားတော်
မူသည်တပတ်
ဖြိုနှင့်နေမျိုးသီရိရောဖထူရကျော်ထင်တွဲအမည်ကိုထည်းသနား
ထော်ဖြတ်ခံရ
သည့်ကျေးဇူးထော်ဖြတ်ကို။ဆက်ထပ်ချင်ထျက်ရေးဆံသေချင်း
ထည်းဟူသောအ
နိစ္စကံထရေားနှင့်မကင်းမထွတ်နိုင်သည်ဖြစ်၍။သက္ကရေဇ် ၁၀၉၇
ခုထပေါင်းထ
ဆန်း ၁၀ ရက် ၄ နေ့သားအသက် ၄၃ နှစ်အဝင်၊သက္ကရေဇ် ၁၀၄၀
ဝါခေါင်ထပြဲ
ည့်ကျော် ၇ ရက်။ ၆ ကြာနေ့တွင်၊အနိစ္စကံထရေားတော်နေ့ဝံသို့လိုက်သည့်

ပေဘသူမိသပ်သင်းကြိုင်း

The tombstone is now lying near the place where it was dug up and is in charge of the Ngayabya headman. Mr. G. E. Harvey, I.C.S., sent the following note in connection with that stone. "When Mr. Parlett saw it in 1900 it was unbroken; now it is broken. The Chevalier is mentioned at page 231 of Harvey—"History of Burma" (in the Press).

✓ 40. Mr. Ram Chandra, Executive Engineer, Pakôkku Division, reported the discovery of a small wooden image of Buddha at the Dhammayazika Pagoda, Pagan, while carrying out special repairs to it. The image was found among the *débris* inside a hole made by treasure hunters on the upper part of the bell-shaped dome of the pagoda. The figure represents the Buddha seated cross-legged on a lotus throne in the ordinary earth-touching attitude. The total height with the throne measures nearly 15 inches, and the figure is heavily gilt. There is no writing on it, but from its technique it appears to be later in date than the pagoda, which was built in 1196 A.D. by King Narapatisithu. It must have been enshrined there in the course of one of the repairs undertaken to the pagoda by the Burmese themselves.

A small wooden image of Buddha found at the Dhammayazika Pagoda, Pagan.

41. Mr. W. J. S. Carrapiett, Deputy Commissioner, Bhamo, reported to this office the discovery of certain finds near Myothit village in his district in the course of clearing, by the people, the *débris* which had fallen down from a ruined pagoda. Among them there were found a small marble image of Buddha bearing a short writing in Siamese on the underside of the pedestal on which the Buddha is seated, and a Chinese coin. The figure of Buddha itself does not call for any special notice. It is seated cross-legged in the ordinary attitude, but not being conversant with the language of the inscription on it I sent a photograph of the latter to M. G. Coedes of Bangkok, who has now kindly supplied me with its decipherment. The letters are in two sizes, and according to M. G. Coedes, the writing in small letters reads, "Phra Chao Non," and that in big letters, "Phra Chao Phraya Phya Yua (?) Mes." He adds "it may be the name of the image, but I cannot explain it." Further he says that the character is that used in the old Thai inscriptions, and comparatively easy to read.

Finds made near Myothit Village in Bhamo District.

Mr. Ram Chandra, Superintendent, Archæological Section, Indian Museum, kindly classified the Chinese coin as the one of Emperor Tao Kuang, A.D. 1820—50, of Chinese Turkestan.

42. In addition to the antiquarian objects discovered at Hmawza during the year in the course of the excavations conducted there, there were found many stone images of Buddha at a mound known as the Udeinna-Natsinkon, which is situated close to the old Keddah. They are unfortunately very much decayed and none of them is complete. All are broken and in fragments. However, from what can be made out from what remains, some of them appear to be very old. Two small heads, probably of Buddha, very much damaged and in fragments, have the hair arranged in schematic curls, a feature which is a decided proof of the earlier age of those two heads than any of the sculptures that have yet been found at Pagan, the earliest of which does not go further back than the XIth century A.D., or anywhere else in Burma proper. Another piece of sculpture, which is also very much damaged with the lower portion broken off, has the principal figure, Buddha, seated probably under a tree with its left hand in the lap and the right hand outstretched and placed on the right knee. This *mudra* is quite uncommon, and a feature which may be noticed only among the figures found at old Prome. A third fragment, which also represents probably a seated Buddha, has an attendant figure flanking the former on its proper right, wearing a cap very similar to that which may be noticed on the heads of the two attendant figures flanking the Buddha in that piece of sculpture found at the Zegu Pagoda, Hmawza, and to which Sir John Marshall, Director-General of Archæology in

Sculptures found at Udeinna-Natsin-kon near the old Keddah, Hmawza.

India, assigns a date not later than the seventh century A.D.* Our piece of sculpture cannot be assigned to a date later than the Zegu sculpture. Besides these, there are five other pieces of sculpture, all in damaged condition, found at the same site, all of which may belong to about the same period. They are in soft sandstone of grey colour. I expect to dig at the above site in the course of the next cold weather, and hope to be able to come across some things that will give a clue to their age.

Summary of the work done by Maung San Shwe Bu, Honorary Archæological Officer for Arakan, for the year 1924-25.

Conservation.

43. *Shitthaung Temple.*—Except for the cleaning of the passages and chambers of the Shitthaung temple the internal repair of the building is quite complete. During the year under report the central dome leaked very badly owing to the excessive rains. The trustees were taken by surprise as they thought that it was quite watertight and had shown no signs of leakage before. But fortunately they were able to cope with the difficulty without much extra expenditure. The Government have again made a contribution of Rs. 2,500. This generous amount together with the subscriptions realised from the public will be utilised in repairing the outer wall of the temple facing the south and in restoring to their proper places the stone sculptures that are now lying about the ground.

Pharabaw Pagoda.—The *amlaka* and the *hti* of the Pharabaw Pagoda tumbled to the ground, caused by nothing more than a stiff breeze. The people looked upon this as a miracle and said that some evil would befall the country. Very soon thousands flocked to the place and generously responded to the appeal for subscriptions towards its repairs. In a few months about Rs. 5,000 was collected and repairs were put in hand under the direct supervision of U Saw Hla Aung, a wealthy merchant of Mrohaung. The whole work is now complete. Either towards the end of April or the beginning of May a pagoda festival will be held in honour of the completion of the work of merit.

This pagoda was originally constructed of stone by King Razagri of the Myauk-u dynasty in the year 1603 A.D. It was subsequently repaired by Mingyi Kyaw Htin, the first Burmese Governor of Arakan, in the year 1786 during his long rule of Arakan which lasted for eighteen years. It was again repaired in 1813 by Maha Nawrata, the second Burmese Governor. At the time of the repairs put in by the Burmese Governors the pagoda was built over by brick. In 1893 it was again repaired by public subscription initiated by a Thugyi named Maung Soe.

According to an old Arakanese tradition Soe-Ma-Gyi, the queen of Min Pha Laung (1571-1593), was conveying an image in a raft along the creek to a distant place where she intended it to be installed. When

* Archæological Report, 1909-10, p. 116 and fig. 5, Plate XLVII.

it reached the spot opposite the present site of this pagoda the image, without any apparent reason, slid off the raft into the water. All known attempts at recovery having failed it was finally abandoned.

During the reign of her son Razagri (1593-1612) a fisherman in search of fish was one day casting his net in this creek. In the course of his operations, finding he was unable to haul up his net because it was entangled with something below the water, he dived in to investigate the cause and to free his net at the same time. To his great surprise he found a large image of Buddha buried rather deep in the mud. He then hastily went back to the village and told the people of his unusual experience in the creek. The news having rapidly spread through the town at length came to the ears of the King.

The King immediately gave orders that the image should be hauled up and properly looked after. But as in the case of the previous King's time the workmen were equally unsuccessful in their attempt to lift it out of the water. In a dream the Thagyamin appeared to the King and said " Oh King, in a former existence your little daughter, who is now only eight months old, was also a princess of Arakan. She it was who had this image made and worshipped it in a shrine to the north of this city. Unless, therefore, she herself co-operates with you, all your efforts to place the image on land will be useless. When you have succeeded in your plan do not think of removing the image to any other locality, but you should build a suitable temple over it at the place where it is originally landed. "

The next morning great preparations were made by the King and the people to carry out the instructions received from the Thagyamin. Ropes and pulleys were fastened on to the image and hundreds of men were set apart to haul at the ropes. Finally the royal infant was brought in her cradle to the bank of the creek. One end of a silken thread was then tied to her little finger and the other end was put round the arm of the image. When everything was ready, at a given signal the men pulled altogether and the image rose up without difficulty. Then at this place where it was landed a pagoda was erected to the joy of the people and the glory of the King. Because it was the place where the image was originally discovered it was called Phara-paw (baw), from ဗုဒ္ဓ image, and တော် found, discovered.

U Kin daw dat.—This was originally a small stone pagoda situated near the village of Chaungtha apaukwa. It was completely in ruins when the villagers took upon themselves the task of restoring it. When portions of the building were demolished for reconstruction a small stone medallion was discovered bearing the inscription " U Kin daw dat." Fourteen hollow silver images of Buddha were also discovered. These have all been re-enshrined in the now completely restored pagoda. Moreover, the people have also opened a fund for the permanent upkeep of the building.

Khro-tha-nga-ra.—This small pagoda is about a mile inland from the Onbadi village. It is situated on a small hill at the foot of which is a large monastery. U Kyaw Tun Rhi, the grantee of Onbadi, assisted by the villagers of seven surrounding villages, has completely restored it at a cost of over two thousand rupees. He has also instituted, from this year, an annual festival in connection with it. According to tradition Buddha once lived on this hill as a king of the doves. The pagoda is supposed to mark the site of his stay there.

Archæological finds.

44. During the year under report some of the villagers of Thanchaung broke open a small stone pagoda situated on a steep hill known as Sabasutaung. It is about five miles to the north of Mrohaung and hidden among the numerous hills of the locality. The hill itself is about 300 feet high and its isolation favoured the sort of work usually done by treasure seekers. I am informed by the last Township Officer of Mrohaung that the people of Thanchaung are traditionally notorious for breaking into old pagodas. The locality is full of ancient monuments now mostly hidden by jungle. Six people were concerned in the present case ; some were even well-to-do. They were all sent up for trial and fined Rs. 50 each by U Mra Tha, the Subdivisional Officer of Kyauktaw. Whether this paltry punishment will act as an effective deterrent is for time to show.

Description of finds.

(1) Stone relic casket, shaped like a betel box, containing relics. Height 7 inches, circumference round the base 2 feet $1\frac{1}{2}$ inches, circumference round the lower rim of the cover 1 foot $9\frac{1}{4}$ inches.

(2) Circular bronze casket height $2\frac{1}{2}$ inches, circumference round the base 7 inches, the cover is in the shape of a dome with a fluted surface and ends in a conical point.

(3) A cylindrical bronze casket, height $4\frac{1}{2}$ inches, circumference at the bottom $5\frac{1}{2}$ inches.

(4) A cylindrical bronze casket like No. 3 but smaller in size, height $2\frac{3}{4}$ inches, circumference at the bottom 4 inches.

(5) A seated gold image on a pedestal 1 inch high, the figure itself is $4\frac{1}{2}$ inches high, the top knot ends in a point, the ears are elongated but they do not touch the shoulders, the soles of the feet are upturned, while the hands are in the dhyana attitude of meditation, with the left palm supporting the right palm. The palms are turned upwards and placed in the lap. The nose is pointed, the eyes are somewhat Mongolian.

(6) A seated silver image on a pedestal 1 inch high. It is in the earth-touching attitude, height 3 inches, the ears which are large do not touch the shoulders, the top knot ends in a point—narrow waist and broad shoulders distinguish this image. Seated on either side of this are two similar figures each an inch high. While on the two corners of the pedestal in front are two pagodas each $\frac{3}{4}$ inch high. The pedestal at the base and at the back has corroded away with the lapse of time.

(7) Similar to No. 6 but smaller ; the pedestal below has almost completely disappeared owing to the same cause as above ; the central image is $2\frac{3}{4}$ inches high ; it is in the same attitude also.

(8) A seated bronze image in the usual earth-touching attitude ; the pedestal is $1\frac{1}{4}$ inches high ; at the front bottom corners there were two seated hooded lions of which the one on the left only survives ; the image itself is $3\frac{3}{4}$ inches in height with a pointed top knot ; the ears are elongated and free from the shoulders.

(9) A seated silver image in the dhyana attitude ; the pedestal is $\frac{3}{4}$ inch high, the figure itself is $3\frac{3}{4}$ inches high ; the head ends in an elongated point ; the ears are similar to others.

(10) A seated bronze image on a pedestal $\frac{1}{4}$ inch high, the figure itself is $2\frac{3}{4}$ inches high with a conical top knot—the ears are the same as others—the arms are bent almost at right angles—the whole length of the fore-arms and wrists fall on the corresponding thighs ; the fisted hands which are bent upwards from the wrists rest on corresponding knees, their palm side being turned towards the front.

(11) A seated bronze image on a pedestal 2 inches high ; the image itself is 6 inches high with elongated ears that do not touch the shoulders. It has an armlet on each arm and a bangle on each wrist. It wears an ornamental necklace from the front of which is suspended an ornamental cloth $1\frac{3}{4}$ inches long and $\frac{1}{2}$ inch broad between the nipples which are both exposed. It is seated cross-legged in the dhyana attitude of meditation. It wears a high ornamental head dress 2 inches high, with a jewel embossed in front and a flap on either side. The top of the head-dress terminates in a peak 1 inch high. This is probably a representation of a Bodhisattva.

The whole of the above were sent up to the Superintendent, Archæological Survey, Mandalay, for examination and study. Later on I received another find belonging to the same group. It was not included in the first lot because it had been given away to a monk. It is a small metal pagoda $6\frac{3}{4}$ inches high. Its circumference is 1 foot 1 inch at the base. The relic chamber which is 1 inch square and $\frac{1}{2}$ inch high is placed immediately above the bell-shaped dome whose circumference is 7 inches. The latter serves as a cover and can be taken off by a half turn which releases the catch within. In the

lower portion of the pagoda there is a circular chamber $2\frac{3}{4}$ inches in diameter and $1\frac{1}{2}$ inches in depth. This cavity contains relics.

Arakanese Coins.

45. Mr. Htoon Aung Gyaw, *Barrister-at-Law*, Akyab, very kindly lent me for examination his collection of coins left by his father, the late U Htoon Chan, a learned advocate of Akyab and a great authority on Arakanese history. The collection consists of twenty varieties all of which are of silver. There was also a specimen of Arakanese gold coinage ; but it was missing at the time of my examination. It was not included in the list appended below :—

1. *Obverse.*—Recumbent humped bull with ornament round the neck. Legend above is not distinct.

Reverse.—Trident of Siva with garlands pendant from the outer blades—sun and moon above—there are five dots below.

2. *Obverse.*—Flame symbol (or may be lotus bud) with Nagari characters.

Reverse.—Trident of Siva.

3. *Obverse.*—Chittagong-Min Bin.

Reverse.—Nagari characters.

(NOTE.—Min Bin ruled from 1531-1553.—The coin was struck at Chittagong.)

4. *Obverse.*—963. Sinbyushin Narapadi Selim Shah.

Reverse.—Persian and Nagari characters.

(NOTE.—Date corresponds with Razagri, 1593—1612.)

5. *Obverse.*—974. Sinbyushin Waradham maraza Hossein Shah.

Reverse.—Persian and Nagari characters.

(NOTE.—Date corresponds with Min Khamoung, 1612—1622. There was another issue seven years later.)

6. *Obverse.*—1000. Sinbyuthakhin Sinnithakhin Narapadigri.

Reverse.—The same.

7. *Obverse.*—1007. Sinnithakhin Sinbyuthakhin Thado Mintara.

Reverse.—The same.

8. *Obverse.*—1014. Shwenanthakhin Sandathudhamma-raza.

Reverse.—The same.

9. *Obverse.*—1034. Shwenanthakhin Sandathudhamma-raza.

Reverse.—The same.

10. *Obverse.* 1034, and bears the same name as above.

Reverse.—The same, but with a bar right across the middle. (It is half the size of the above.)

11. *Obverse.*—1072. Shwenanthakhin Sandawizayaraza.

Reverse.—The same.

12. *Obverse.*—1093. Shwenanthakhin Sandathuryaraza.

Reverse.—The same.

13. *Obverse.*—1097. Shwenanthakhin Nara Pawara-raza.

Reverse.—The same.

14. *Obverse.*—1104. Shwenanthakhin Nara Abayaraza.

Reverse.—The same.

15. *Obverse.*—1123. Shwenanthakhin Sanda Paramaraza.

Reverse.—The same.

16. *Obverse.*—1126. Shwenanthakhin Abaya Maharaza.

Reverse.—The same.

17. *Obverse.*—1135. Shwenanthakhin Sanda Thumanaraza.

Reverse.—The same.

18. *Obverse.*—1140. Shwenanthakhin Dhammarit-raza.

Reverse.—The same. (He came to the throne in 1139 B.E.)

19. *Obverse.*—1144. Shwenanthakhin Maha Thumadaraza.

Reverse.—The same.

20. *Obverse.*—1146. Amarapura Sinbyumyashin ninegan.

Reverse.—The same.

(NOTE.—This is Bodawpaya's coin. There is also another variety with a decorated border.)

The coins of Arakan struck by the Kings of the Mrauk-U dynasty may be classified under three heads :—(1) Those struck from 1430 A.D. to 1531 A.D., (2) those struck from 1531 A.D. to 1638 A.D., (3) those struck from 1638 A.D. to 1784 A.D.

Coins of the first group belong to the period when Arakanese Kings from Min Saw Mwan to Thazada were subject to Bengal. To indicate this subordinate position Arakanese kings had to adopt Mohamedan names and their coins had the "Kalima" inscribed on them. Those of the second group belong to the period when Arakanese Kings were very wealthy and powerful. These kings ruled over the twelve principalities of Eastern Bengal and were entirely independent of the Sultans who held their court at Gaur. Kings of this period from Min Bin to Thirithudhamma glorified Mrauk-U and developed Chittagong to such an extent that the Portuguese bestowed upon her the name of "Porto Grande." Here the Mohamedan names borne by these kings do not indicate their subordination to Bengal, but rather pointed to the fact that they were the lords paramount of the eastern portion of that country. The Persian and Nagari inscription on the reverse of their coins proclaimed the fact that they were the rulers of Mohamedan and Hindu subjects as well. Kings of the third group from Narapadigri to Thamada, it is true, were entirely independent of Bengal ; but they had completely lost their possessions in that country. During the reign of Narapadigri and a portion of that of Sandathudhammaraza, *i.e.* from 1638 to 1666, the Arakanese possessions in Eastern Bengal were still intact without these kings being able to exercise any influence over them. Chittagong was still the port of Arakan from which considerable revenues were derived. On the 26th of January 1666 she was besieged and captured by Buzurg-Ummed Khan, the son of Shaista Khan, the Mughal Governor of Bengal. From this date till the end of the dynasty no part of Bengal was under Arakan. Arakanese Kings of this period bore no Mohamedan names nor did they use Persian and Nagari characters on their coins.

MANDALAY, 21*st May* 1925.

CHAS. DUROISELLE,
Superintendent, Archæological Survey, Burma.

References to the Map of Srikshetra shown in Plate I.

1. A mound near Yahandakan Village.
2. Yahandakan Village.
3. A mound near Kinmungyon Village.
4. A mound near the north wall of the Palace site.
5. A mound near the west wall of the Palace site.
6 & 7. Mounds near the Shwegyobinyo tank.
8. A mound near the Yahanda Gate.
9. Hlan-hto-taung.

PLATE I.

Map of Srikshetra showing the sites excavated during the year 1924-25.
Scale 2″ = 1 *mile.*

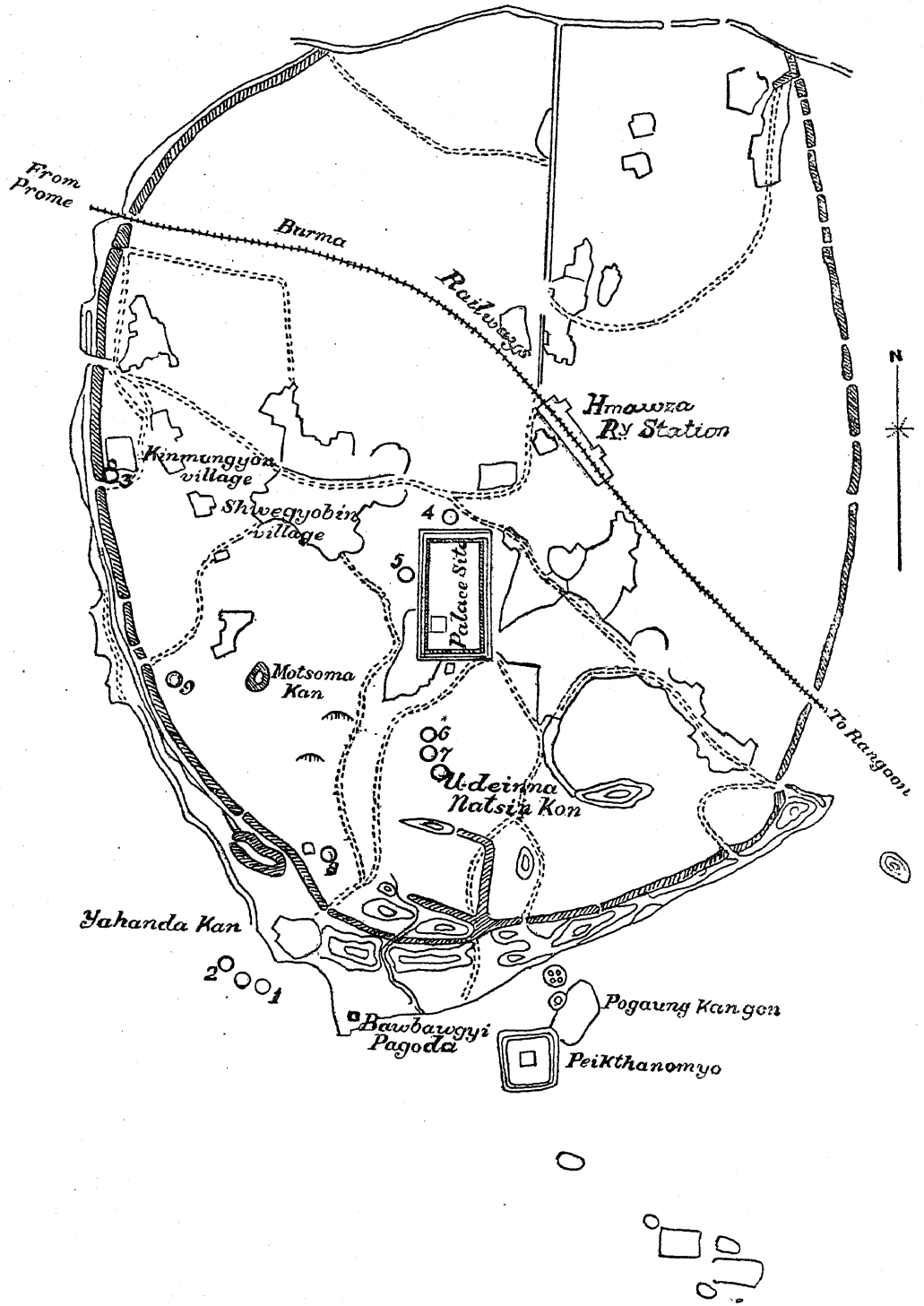


PLATE II.

FIGURE 1.—A terra-cotta votive tablet bearing an effigy of the Buddha, unearthed at a mound near Kinmungyon Village, Hmawza.

FIGURE 2.—A terra-cotta plaque in fragments depicting a pony with a rider, unearthed at a mound near Kinmungyon Village, Hmawza.

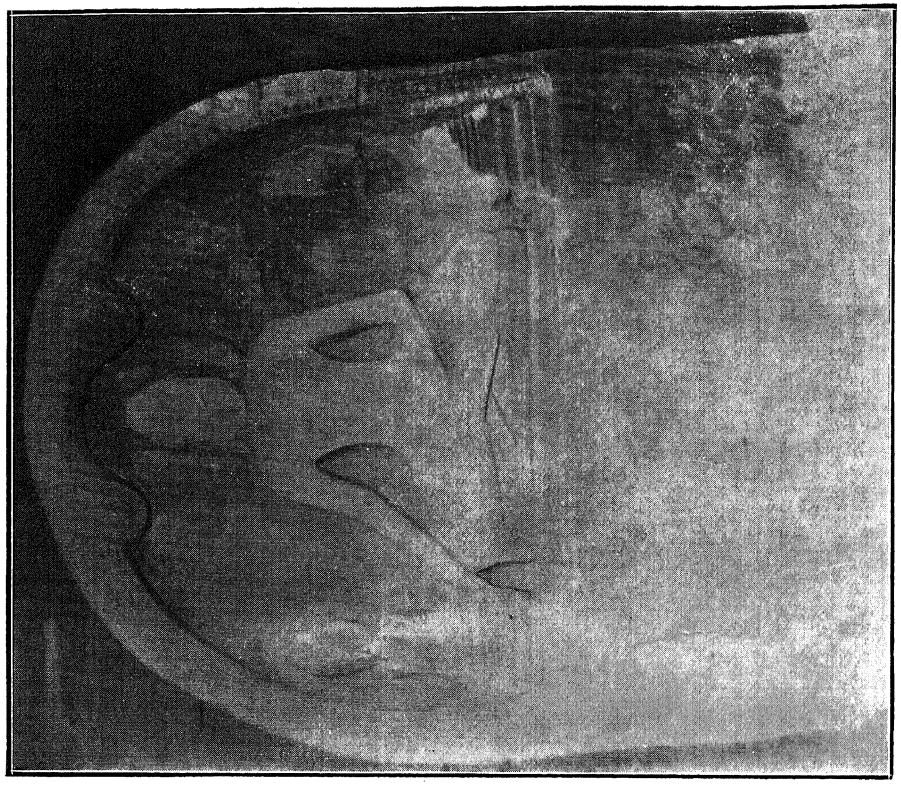
Fig. 2

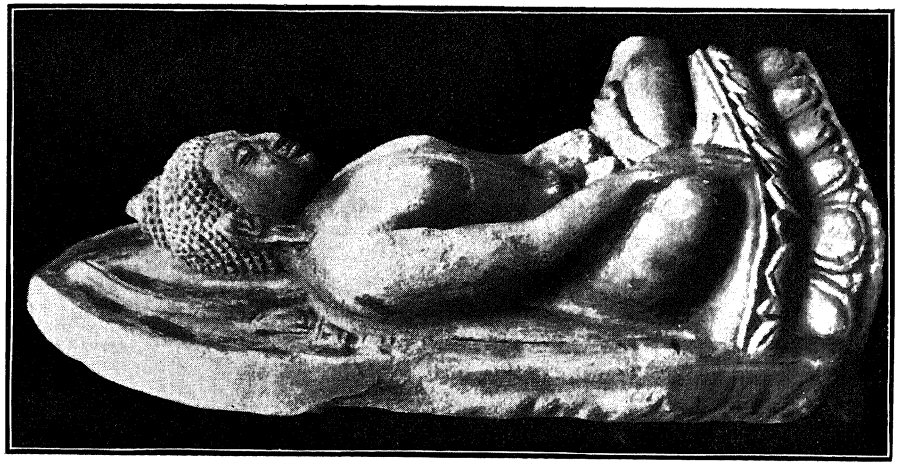
Fig. 1

PLATE III.

FIGURE 1.—A seated image of Buddha found in a small ruined temple near the Ananda Temple of Pagan.

FIGURE 2.—A seated image of Buddha found in the Lemyethna Temple at Hmawza.





APPENDIX A.

Register of Objects of Archaeological interest, the Preservation of which has been approved by the Local Government.—Nil.

APPENDIX B.

Application for Administrative approval to the Preservation by Government of an object of Archaeological, Historical or Architectural interest.—Nil.

APPENDIX C.

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Allotment for the year 1924-25.	Amount spent during the year 1924-25.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs.	Rs.	Rs.	
		(*a*) SPECIAL REPAIRS.				
		Non-recurring Charges.				
Myingyan	Pagan ...	Tilominlo Pagoda ...	45,707	3,000 (−130)	2,867	
	Minnanthu	Sulamani Pagoda ...	14,748	1,000 (−123)	877	
Mandalay	Mandalay	Construction of Gardens on the Palace Platform.	89,850	13,850	12,051	
Akyab ...	Mrohaung	Government contribution towards repairs to the Shitthaung Temple.	15,078	2,500	2,500*	
Mandalay	Mandalay	*Pyatthats* on the walls of Fort Dufferin.	4,000	4,000	3,931	
Pegu ...	Pegu ...	Constructing a temporary shed over the Inscription stones at Pegu.	1,125	1,125 (+16)	1,141	
Myingyan	Pwasaw	Dhammayazika Pagoda.	37,388	8,000 (+1,500) (+130)	9,734	
Prome ...	Hmawza	Excavation charges	750	750	750*	
Mandalay	Amarapura.	Bodawpaya's Tomb	...	(+510)	497	
Sagaing ...	Sagaing	Constructing an American wire fencing round the Inscription shed.	...	(+584)	246	
		Total ...	...	34,225 (+2,487)	34,594	

* Undertaken departmentally.

APPENDIX C—*contd.*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—contd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Allotment for the year 1924-25.	Amount spent during the year 1924-25.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs.	Rs.	Rs.	
		(*b*) ANNUAL REPAIRS.				
		Recurring Charges.				
Hanthawaddy.	Syriam	Wages of Caretaker and necessary repairs to the old Portuguese Church,	240	240	230	
Mandalay	Mandalay	Palace buildings ...	4,000	4,000	3,863	
	Do.	Wages of Durwans of Palace buildings.	3,000	3,000	2,868*	
	Do.	*Pyatthats* on Fort walls.	4,000	4,000	3,921	
	Do.	Tawyagyaung Pagoda.	100	100	100	
	Do.	Tomb of King Mindôn.				
	Do.	Tomb of Queen Sinbyumayin.				
	Do.	Tomb of Medawgyi, mother-in-law of Mindôn.				
	Do.	Tomb of Nanmadawgyi.				
	Do.	Tomb of Medawgyi (Laungshe Queen),	300	300 (−160)	139	
	Do.	Queen of Mindôn.				
	Amarapura.	Tomb of Bodawpaya				
	Do.	Tomb of King Bagyidaw.				
	Do.	Tomb of Shwebo Min.				
	Do.	Tomb of King Mindôn's mother.				
		Carried over ...	...	11,640 (−160)	11,121	

* Undertaken departmentally.

APPENDIX C—*contd.*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—contd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Allotment for the year 1924-25.	Amount spent during the year 1924-25.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs.	Rs.	Rs.	
		Brought forward ...		11,640 (−160)	11,121	
		(*b*) ANNUAL REPAIRS —*contd.*				
		Recurring Charges —contd.				
Mandalay	Amarapura.	Taungthaman Kyauktawgyi Pagoda.	400	400 (−350)	50	
	Do.	Pangon and Shwedaik.	100	100	98	
Kyauksè	Kalagyaung.	Clearing jungle around Nandawye Pagoda.				
	Do.	Clearing jungle around Letthe Pagoda.				
	Do.	Clearing jungle around Chanthaya Pagoda.	180	180	160	
	Ebya ...	Clearing jungle around Shwezigon Pagoda.				
	Metkaya	Clearing jungle around Shweyaungdaw Pagoda.				
Katha ...	Tagaung	Clearing jungle around Zina-aung-gya-shwebontha Pagoda.				
	Do.	Clearing jungle around Shwezigon Pagoda.	240	240	150	
	Maingdaing.	Clearing jungle around Mosudaung Pagoda.				
	Myadaung	Clearing jungle around Paungdaw-u Pagoda.				
		Carried over ...	...	12,560 (−510)	11,579	

APPENDIX C—*contd.*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—contd.

District. (1)	Locality. (2)	Name of work and description. (3)	Amount of sanctioned estimate. (4)	Allotment for the year 1924-25. (5)	Amount spent during the year 1924-25. (6)	Remarks. (7)
			Rs.	Rs.	Rs.	
		Brought forward ...	...	12,560 (−510)	11,579	
		(*b*) ANNUAL REPAIRS —*contd.*				
		Recurring Charges —contd.				
Shwebo	Shwebo	Alaungpaya's Tomb	150	150 (−125)	5	
	Do.	Shed over the Inscription stone in Court House compound.	50	50 (−39)	3	
Sagaing	Sagaing	Tupayon Pagoda . .	135	135 (+43)	169	
	Do.	Inscription shed ...	70	70 (−43)	16	
	Ava ...	Okkyaung and Watch Tower.	350	350	353	
	Mingun	Tazaung and Bell . .	150	150 (+6)	89	
	Do.	Sinbyume Pagoda	240	240	245	
	Do.	Pondawpaya . .	50	50 (−6)	32	
Pegu ...	Pegu ...	Pali Stone shed and an old buoy.	40	40	40	
Prome ...	Hmawza	Bawbawgyi Pagoda	300	300	273	
	Do.	Lemyethna Pagoda				
	Do.	Bêbê Pagoda ...				
Myingyan	Pagan	Wages of Durwans looking after pagodas.	2,172	2,172 (−400)	1,766	
		Carried over ...	...	16,267 (−1,074)	14,570	

APPENDIX C—*contd.*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—contd.

District. (1)	Locality. (2)	Name of work and description. (3)	Amount of sanctioned estimate. (4)	Allotment for the year 1924-25. (5)	Amount spent during the year 1924-25. (6)	Remarks. (7)
			Rs.	Rs.	Rs.	
		Brought forward ...		16,267 (−1,074)	14,570	
		(*b*) ANNUAL REPAIRS —*contd.*				
		Recurring Charges —contd.				
Myingyan	Nyaung-u	Kyaukku-Ohnmin Cave Temple (spent) Rs. 148.				
	Do.	Hmyathat-Ohnmin Cave Temple (spent) Rs. 217.				
	Do.	Thamihwet-Ohnmin Cave Temple (spent) Rs. 255.				
	Do.	Sapada Pagoda (spent) Rs. 87.				
	Do.	Kyanzittha's Ohnmin (spent) Rs. 90.				
	Pagan	Bupaya Pagoda (spent) Rs. 35.				
	Do.	Bidagat-Taik or library (spent) Rs. 250.				
	Do.	Shwegugyi Pagoda (spent) Rs. 29.				
	Do.	Thatbyinnyu Pagoda (spent) Rs. 113.				
	Do.	Nathlaunggyaung Temple (spent) Rs. 10.				
	Do.	Ngakywe-Nadaung (spent) Rs. 20.				
	Do.	Patothamya (spent) Rs. 102.				
	Do.	Mi-malaung-gyaung Temple (spent) Rs. 86.				
	Do.	Gawdawpalin Pagoda (spent) Rs. 266.				
	Do.	Mingalazedi Pagoda (spent) Rs. 270.				
		Carried over ...	...	16,267 (−2,074)	14,570	

APPENDIX C—*concld.*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—concld.

District. (1)	Locality. (2)	Name of work and description. (3)	Amount of sanctioned estimate. (4)	Allotment for the year 1924-25. (5)	Amount spent during the year 1924-25. (6)	Remarks. (7)
			Rs.	Rs.	Rs.	
		Brought forward ...		16,267 (−1,074)	14,570	
		(*b*) ANNUAL REPAIRS —*concld.*				
		Recurring Charges —concld.				
Myingyan	Myinpagan.	Nanpaya stone Temple (spent) Rs. 69.	3,500	3,500	3,354	
	Do.	Nagayon Pagoda (spent) Rs. 200.				
	Do.	Seinnyet Ama and Seinnyet Nyima Pagodas (spent) Rs. 577.				
	Thiyipyitsaya.	Eastern and Western Petleik Pagodas (spent) Rs. 355.				
	Do.	Lawkananda Pagoda (spent) Rs. 7.				
	Pwasaw	Dhammayazika Pagoda (spent) Rs. 44.				
	Minnanthu	Payathonzu, Thanbula and Nandamannya (spent) Rs. 37.				
		Cost of remaining Materials Rs. 87.				
		Total ...	...	19,767 (−1,074)	17,924	
		Total annual and special repairs.	...	53,992 (+1,413)	52,518	
		Add 23 per cent. agency charges on the cost of works undertaken through the agency of Public Works Department.	...	10,981 (+325)	10,672	
		GRAND TOTAL ...	...	64,973 (+1,738)	63,190	

APPENDIX D.

Cost of Archaeological Survey, Burma, under the main heads of the Budget for 1924-25.

Main heads of Budget. (1)	Provision in Budget for 1924-25. (2)	Actual expenditure in 1924-25. (3)	Balance remaining on 31st March 1925. (4)
ESTABLISHMENT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Salaries.			
OFFICER.			
Superintendent, Archæological Survey, 1.	16,200 0 0	13,200 0 0 £360 0 0 (about Rs. 5,000)	−2,000 0 0
Leave Salary	3,000 0 0	...	3,000 0 0
Total Pay of Officer ...	19,200 0 0	18,200 0 0	1,000 0 0
ESTABLISHMENT.			
Archæological Assistant ...	2,620 0 0	2,620 0 0	...
Architectural Surveyor ...	1,980 0 0	1,976 15 0	3 1 0
Talaing Pandit	1,080 0 0	1,080 0 0	...
Clerks, 4	3,470 0 0	3,468 0 0	2 0 0
Draftsman	910 0 0	863 12 0	46 4 0
Burmese Artist and Assistant Photographer, 2.	1,120 0 0	1,079 0 0	41 0 0
Servants, 3	560 0 0	551 8 0	8 8 0
Leave Salary	300 0 0	82 11 0	217 5 0
Total Pay of Establishment ...	12,040 0 0	11,721 14 0	318 2 0
Allowances, Honoraria, etc.			
Honorarium	*1,600 0 0 −1,600 0 0	...	...
House-rent and other allowances ...	2,220 0 0	2,220 0 0	...
Travelling allowance of Officer ...	2,400 0 0	1,063 12 0	1,336 4 0
Travelling allowance of Establishment	1,600 0 0	1,872 15 0	−272 15 0
Total Allowances, Honoraria, etc.	7,820 0 0 −1,600 0 0	5,156 11 0	1,063 5 0
Supplies and Services.			
Petty Supplies and Services; Preservation of Archæological Remains.	200 0 0	185 0 0	15 0 0
Director-General's Library and other publications.	1,000 0 0	1,000 0 0	...
Purchase of photographs and photographic materials.	800 0 0	† 645 13 0	154 3 0
Archæological Scholarship ...	1,930 0 0	875 0 0	1,055 0 0
Total Supplies and Services ...	3,930 0 0	2,705 13 0	1,224 3 0
Contingencies.			
Contract contingencies ...	2,860 0 0	2,712 15 0	147 1 0
Rents, rates and taxes ...	960 0 0	960 0 0	...
Total Contingencies ...	3,820 0 0	3,672 15 0	147 1 0
GRAND TOTAL ...	46,810 0 0 −1,600 0 0	41,457 5 0	3,752 11 0

* Re-appropriated for conservation works.
† Deducting Rs. 16-5-0 recovered from the sale of photographs.

APPENDIX E.

(a) *List of Drawings made by the Archæological Survey, Burma, during the year* 1924-25.

Annual No. (1)	Serial No. (2)	Description of Drawings. (3)	Scale. (4)	Locality. (5)
1	507*	Site plan of the Dhammayazika Pagoda	32′ = 1″	Pwasaw.
2	508	Plan of the Dhammayazika Pagoda ...	16′ = 1″	
3	509	Section of the Dhammayazika Pagoda.	16′ = 1″	
4	510	Section of the porch over the western entrance of the enclosure wall of the Ananda Temple.	4′ = 1″	Pagan.
5	511	Site plan of the Ananda Temple ...	50′ = 1″	
6	512	Plan of the Ananda Temple ...	16′ = 1″	
7	513	Section of the Ananda Temple ...	16′ = 1″	
8	514	Ananda Temple— Part elevation of the plinth near the north-west corner, showing some of the terra-cotta plaques.	2′ = 1″	
9	515	Ananda Temple— Section along one of the corridors on the north side of the Sanctum.	4′ = 1″	

* Numbering continued from previous report.

APPENDIX E—*contd.*

(b) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1924-25.

Annual No. (1)	Serial No. (2)	Description of photographs. (3)	Size of photographs. (4)	Locality. (5)	Remarks. (6)
1	2444*	East view of a mound known as Hlandoetaung.	8″×6″	Hmawza.	
2	2445	Part of a stone pedestal unearthed at Hlandoetaung.	6″×4″		
3	2446	View of a brick wall uncovered at Hlandoetaung.	Do.		
4	2447	A mound near Maung Paw's field, Shwelaunggan, south view.	8″×6″		
5	2448	A gold image of Buddha, found in Maung Paw's field and now in the possession of a monk at Hlandoetaung.	4″×2¾″		
6	2449	View of a mound marking the site of a cemetery on the south of Yahandakan village.	8″×6″		
7	2450	View of a mound marking the site of a cemetery on the south of Yahandakan village, after excavation showing a brick wall.	Do.		
8	2451	View of a mound marking the site of a cemetery on the south of Yahandakan village, showing a funeral urn unearthed *in situ*.	6″×4″		
9	2452	Do.	Do.		
10	2453	Do.	Do.		
11	2454	View of old burial ground in Yahandakan village.	8″×6″		
12	2455	View of old burial ground in Yahandakan village, showing the funeral urns unearthed *in situ* after excavation.	6″×4″		
13	2456	Funeral urns from the above site.	Do.		
14	2457	Iron nails and daggers discovered at the above site.	Do.		

* Numbering continued from previous report.

APPENDIX E—*contd.*

(b) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1924-25—contd.

Annual No. (1)	Serial No. (2)	Description of photographs. (3)	Size of photographs. (4)	Locality. (5)	Remarks. (6)
15	2458	Mound in Maung Lu Bo's field on the south of Kinmungyon village before excavation—east view.	8″×6″	Hmawza.	
16	2459	Mound in Maung Lu Bos' field on the south of Kinmungyon village, in the course of excavation—south view.	Do.		
17	2460	Ornamental bricks unearthed at the above site.	6″×4″		
18	2461	A terra-cotta plaque bearing the representation of a horse with its rider discovered at the above site.	Do.		
19	2462	A terra-cotta votive tablet found at the above site.	Do.		
20	2463	North-east view of the above mound (after excavation).	8″×6″		
21	2464	Fragment of a stone image found on the east side of the old city wall near the Shwethingan Gate.	6″×4″		
22	2465	Fragment of a stone image of Buddha found on the west side of the old city wall near the Shwethingan Gate.	Do.		
23	2466	A pillar-shaped funeral urn in baked clay found in a field outside the old city wall near Kinmungyon village.	Do.		
24	2467	Do.	Do.		
25	2468	West view of a mound in a mango grove on the west side of the Palace site near Shwegyobinyo village.	8″×6″		
26	2469	Brick walls uncovered at the above mound after excavation—north-east view.	Do.		
27	2470	Brick walls uncovered at the above mound after excavation—south-east view.	Do.		

APPENDIX E—*contd.*

(b) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1924-25—contd.

Annual No. (1)	Serial No. (2)	Description of photographs. (3)	Size of photographs. (4)	Locality. (5)	Remarks. (6)
28	2471	Brick walls uncovered at the above mound after excavation—south view.	8″×6″	Hmawza.	
29	2472	Brick walls uncovered at the above mound after excavation—west view.	Do.		
30	2473	The south wall uncovered at the above mound after excavation.	6″×4″		
31	2474	View of the south-east corner of the above mound showing the brick walls uncovered after excavation.	Do.		
32	2475	View of the north-east corner of the above mound showing the brick walls uncovered after excavation.	Do.		
33	2476	The circular brick plinth uncovered at the above mound after excavation.	Do.		
34	2477	A mortar-like stone slab found in a field near the Thabyedaung-Kan.	Do.		
35	2478	Do.	Do.		
36	2479	A mound near the south of Kangyaung Monastery on the east bank ot the Shwegyobinyo Tank, west view.	8″×6″		
37	2480	A mound adjoining the above on the north side, south-east view.	Do.		
38	2481	West view of Udeinna-Natsin-Kon near the old Keddah.	6″×4″		
39 to 43	2482 to 2486	Stone sculptures found at the Udeinna-Natsin-Kon.	Do.		
44 to 48	2487 to 2491	Do.	4″×2¾″		

APPENDIX E—*contd.*

(b) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1924-25—contd.

Annual No. (1)	Serial No. (2)	Description of photographs. (3)	Size of photographs. (4)	Locality. (5)	Remarks. (6)
49	2492	Fragment of a terra-cotta votive tablet found at the Udeinna-Natsin-Kon.	4″×2¾″	Hmawza.	
50	2493	A stone image of a deva found at Thit-cho-bin-Kon.	6″×4″		
51	2494	View of a mound in a field belonging to Maung Po Mya on the north side of the Palace site.	4″×2¾″		
52 to 57	2495 to 2500	Votive tablets found at the above mound.	Do.		
58	2501	Fragment of a stone image of Buddha found at a mound on the south of the Bawbawgyi Pagoda.	Do.		
59 to 61	2502 to 2504	Views of a mound near Thon-banhla-Kon at Mahtaw village.	Do.		
62	2505	A standing image of Buddha in stone found at the above mound (No. 61) after its restoration by the villagers.	Do.		
63 to 65	2506 to 2508	Fragments of terra-cotta plaques found at a mound near Yindaikkwinyo.	Do.		
66	2509	A funeral urn in baked clay found near a well at Kin-mungyon village.	6″×4″		
67	2510	Dhammayazika Pagoda, north-east view.	8″×6″	Pwasaw.	
68	2511	Dhammayazika Pagoda, south-east view.	Do.		
69	2512	Gable of a brick monastery with plaster carvings situated on the north side of Sudaungbye Pagoda.	Do.		
70	2513	A stone column formed of rings originally built over a funeral urn, found within the compound of the Ananda Kyaung-daik Monastery.	Do.	Pagan.	

APPENDIX E—*contd.*

(b) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1924-25—contd.

Annual No. (1)	Serial No. (2)	Description of photographs. (3)	Size of photographs. (4)	Locality. (5)	Remarks. (6)
71 & 72	2514 & 2515	A stone ring from a column similar to the above (No. 70) in nature, now in the Museum.	6″×4″	Pagan.	
73 & 74	2516 & 2517	A stone image of Buddha originally found within a ruined temple near the Ananda Pagoda, now in the Museum.	Do.		
75	2518	A stone image of Buddha (No. 73) showing a line of writing at the back.	Do.		
76	2519	Fragment of a stone sculpture bearing the representation of Buddha found at the Tilominlo Pagoda, now in the Museum.	Do.		
77 & 78	2520 & 2521	Stone windows originally belonging to a ruined temple in the compound of the Gawdawpalin Temple, now in the Museum.	Do.		
79 & 80	2522 & 2523	A wooden image of Buddha originally found within a relic chamber of the Dhammayazika Pagoda, now in the Museum, front view.	Do.		
81 & 82	2524 & 2525	One leaf of a carved wooden door deposited in the Museum.	Do.		
83 & 84	2526 & 2527	An image of Buddha, made of cloth, found within a ruined temple, and now placed in the Museum, front view.	Do.		
85 & 86	2528 & 2529	A copper casket—the original with U Wilatha, a Buddhist monk in the Ananda Kyaung-daik Monastery.	Do.		
87	2530	An old copper betel-nut cutter—the original with U Wilatha, a Buddhist monk in the Ananda Kyaungdaik Monastery.	Do.		

APPENDIX E—*concld.*

(b) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1924-25—concld.

Annual No. (1)	Serial No. (2)	Description of photographs. (3)	Size of photographs. (4)	Locality. (5)	Remarks. (6)
88	2531	An old iron betel-nut cutter—the original with U Wilatha, a Buddhist monk in the Ananda Kyaungdaik Monastery.	6″×4″	Pagan.	
89 to 155	2532 to 2598	* King Mindon, King Mindon's Queens including the Chief Queen, King Pagan's Chief Queen, King Thibaw, Queen Supayalat, Princes and Princesses (sons and daughters of King Mindon), ex-Burmese Ministers, etc.	6″×4″ and 4″×2¾″	...	
156	2599	*Nyaung Shwe *Sawbwa* and his wife in Court dress.	6″×4″	...	

* Copies from old photographs—Originals with Maung Maung Tin, K.S.M., A.T.M., retired Extra Assistant Commissioner, Mandalay.

APPENDIX G—*contd.*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No. (1)	Locality. (2)	Inscribed object. (3)	Dimensions. (4)	Language and script. (5)	Date. (6)	Remarks. (7)
		I.—INSCRIPTIONS—*contd.*				
7	Originally found in a field near Thonbanhlakon, south of Mahtaw Village, Hmawza Township, Prome District, now in the Archæological Office, Mandalay.	Brick ...	One line	P Pyu ...	...	Bears two Pyu numeral symbols.
8	Originally found on a mound marking the site of U-deinna Nat shrine, near Shingyon, Hmawza Township, Prome District; now in the Museum, Hmawza.	Do. ...	One line	Do. ...	...	Bears Pyu numeral symbols.
9	Photo of an inscription forwarded by Mr. H. C. Noyce of Mandalay. The locality of original inscription stone not known.	Stone ...	Eleven lines.	Burmese	585 B.E. 590 B.E.	Records probably the building of a pagoda and the dedication of slaves thereto.
10	Museum, Pagan, Myingyan District. Found originally in the possession of U Seinda, a Buddhist monk of Ananda *Kyaungdaik*, Pagan.	Terra-cotta plaque.	One line	Do.	...	Bears the number 913 in Burmese.

APPENDIX G—*contd.*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			INSCRIPTIONS—*contd.*			
11	Museum, Pagan, Myingyan District. Originally belonged to the Ananda Pagoda but before its removal to the Museum it was found in the possession of U Seinda, a Buddhist monk of Ananda *Kyaungdaik*.	Terra-cotta plaque.	One line	Burmese	...	Records the name of donor or sculptor.
12	Museum, Pagan, Myingyan District.	Stone image of Buddha, which belonged originally to the Kubyaukngе Temple, Wetkyi-in Village, Pagan.	One line	Do.	...	Do.
13	Do.	Do.	Do.	Do.	...	Do.
14	Do.	Do.	Do.	Do.	...	Do.
15	Do.	Stone image of Buddha originally found in the Hnakyeikshit-su Temple near the Ananda Temple, Pagan.	Two lines	Do.	...	Do.

APPENDIX G—*contd.*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		I.—INSCRIPTIONS—*concld.*				
16	Museum, Pagan, Myingyan District.	Iron seal	One line	Burmese	...	The seal with its handle is made of one piece of iron in the shape of a hammer and is 18 inches long. It bears the title of Myadaung *Sayadaw* given him by King Mindon.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				II.—COINS.*			
		Burmese-Early Commemorative Coins					
1 to 37	Silver	...	...	...	A conch-shell of Vishnu within a border of round dots placed between two circles.	Two Chaitya-like triangular objects one being placed above the other within an area in the centre guarded by two cobra-shaped objects.	These are old symbolical coins found within the precincts of the Insein Central Jail, and presented by the Government of Burma.
				Gadhaiya Coins.			
38 to 40	Silver	...	...	...	Rude imitation of Sassanian bust r., without wings to head-dress. Meaningless lines and curves.	Lines and dots suggesting the Sassanian fire altar.	Reference: I.M.C. I. Pl. XXV, Nos. 11 and 12. Found at Pahwa, District Yeotmal, and presented by the Director of Industries, Central Provinces.

* These coins were presented to the coin cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—*contd.*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			II.—	COINS*	—*contd.*		
		Coins	*of the*	*Rashtr*	*akuta Kings.*		
41 to 43	Silver	Krishna-Raja Rashtra-kuta.	...	375 to 400 A.D.	Rude head of King with moustaches. No legend.	Recumbent Bull to right, Indian legend Prama Naheswar Mahaditya Padamudhyata Sri Krishna Raja.	Reference Cunningham Coins of Mediæval India, plate I, 18 and 19, and Archæological Survey, Vol. IX, 29, Sl. V, 26,27 and 28. Found at Dhamori, District Amraoti, and presented by the Director of Industries, Central Provinces.
			Bah	*amani*	*s.*		
44	Copper.	Ahmed Shah II.	Jabbalpur.	84X	Persian characters.	Persian characters.	N.S. No. XXXVII, page 32, No. 37. Found in Village Kothari Talq Mangrul, District Akola, and presented by the Director of Industries, Central Provinces.
45	Do.	Do.	Do.	84X	Do.	Do.	N.S. No. XXXVII, page 32, No. 35. Found at Village Kothari Talq Mangrul, District Akola, and presented by the Director of Industries, Central Provinces.
46	Do.	Do.	Do.	85X	Do.	Do.	Do.
47	Do.	Do.	Do.	...	Do.	Do.	Do.

* These coins were presented to the coin cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—*contd.*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				II.—	COINS*—*contd.*		
				Kin	*gs of Gujrat.*		
48	Silver.	Mahmud III.	...	...	Persian characters.	Persian characters.	Reference: I.M.C. II, page 236, No. 81. Found at Dudhamal Village, District Buldana, and presented by the Director of Industries, Central Provinces.
				Malwa	*Kings.*		
49 to 51	Copper.	Hoshang Shah.	Shahdiabad	...	Persian characters.	Persian characters.	I.M.C. Vol. II, page 246, No. 2. Found at Village Kothari Talq Mangrul, District Akola, and presented by the Director of Industries, Central Provinces.
				Mugha	*ls.*		
52	Silver	Aurangzeb.	Surat	1076H	Persian characters.	Persian characters.	Found at Village Ugwa, District Akola, and presented by the Director of Industries, Central Provinces.
53	Do.	Do.	Do.	1082H	Do.	Do.	Do.
54	Do.	Do.	Do.	1093H. 25 r.y.	Do.	Do.	Found in Basti District. Presented by the Government of the United Provinces.

* These coins were presented to the coin cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—*contd.*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
					II.—Coins*—*contd.*		
					Mughals—contd.		
55	Silver	Aurangzeb.	Surat	23r.y. 1091H			
56	Do.	Do.	Do.	26r.y. 1093H.		...	Found at Village Kothari Talq Mangrul, District Akola, and presented by the Director of Industries, Central Provinces.
57	Do.	Do.	Do.	27r.y. 1095H.			
58	Do.	Do.	Do.	33r.y. 1101H.			
59	Do.	Do.	Do.	41r.y. 1109H			
60	Do.	Shah Alam Bahadur.	Shajahanabad.	1120-2.	Persian characters.	Persian characters.	Found in Ishapura Village, Gorakhpur District, and presented by the Government of the United Provinces.
61	Silver	Do.	Do.	1121-3	Do.	Do.	Found in Basti District, and presented by the Government of the United Provinces.
62	Do.	Farrukhsiyar.	Do.	3r.y.	Do.	Do.	Found at Chikalda, District Amraoti, and presented by the Director of Industries, Central Provinces.
63	Do.	Muhammed Shah.	Do.	1136-6	Do.	Do.	Found in Basti District, and presented by the Government of the United Provinces.

* These coins were presented to the coin cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—*concld.*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concld.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
					II.—Coins*—*concld.*		
					Mughals—concld.		
64	Silver	Mahammed Shah.	Shajahanabad.	1137-7	Persian characters.	Persian characters.	Found at Chikalda, District Amraoti, and presented by the Director of Industries, Central Provinces.
65	Do.	Do.	Do.	113X9		Do.	Found in Basti District, and presented by the Government of the United Provinces.
66	Do.	Shah Alam II.	Farrukhābad.	1194-21.	Do.	Do.	Presented by the Government of the United Provinces.

* These coins were presented to the coin cabinet of the Phayre Provincial Museum, Rangoon.
N.B.—Besides these coins, there are also a number of coins and medals, presented by Mr. L. M. T. Deveria to the Phayre Provincial Museum, Rangoon.

G.B.C.P.O.—No. 1, S.A.S., 24-8-1925—660.